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PART IX

World Tour

1985-1986

Cyprus overnight

On 14 November 1985, immediately after his trial, Osho leaves from Portland airport in a private jet to Delhi. However he has to remain in Cyprus overnight where he stays in a beachfront hotel.

Three religions--communism, Christianity and Islam--are covering almost the whole earth. You cannot enter Russia, you cannot enter China, you cannot enter other communist countries; you cannot enter Mohammedan countries....

While I was coming back to India, I had to stay the whole night in Cyprus because Saudi Arabia would not allow me to fly over the country because it was some religious day. I said, "My flying over the sky has nothing to do with your religious day. You can

celebrate, you can.... You must not be celebrating in the sky, you must be celebrating on the earth." But no, nobody can pass over the country.

And lately I have been informed, particularly because I was there in a chartered plane.... If somebody else had been there, they may have allowed them. I would have been flying thousands of feet above, but I had to wait for twelve hours in Cyprus till their religious festival was over, and then they let me move.

So the world is full of crude, unintelligent, idiotic ideologies. It is difficult to turn the wheel of truth. But on the other hand, for the first time, the youth of the world is no longer interested in the past. It has lost its roots in the past. It has no respect for the past because it can see clearly that the past has been ugly, barbarous; and what man has done to man is intolerable.

And tomorrow this new mind, the new generation, is going to be powerful everywhere. This generation is open to the future, and there is every possibility that the new generation will be able to understand what I am saying without any difficulty.

So there is no need to be worried about the old generation. One of its legs is almost in the grave--I just have to wait in Cyprus for twelve hours more and the whole old generation will have gone into the grave!

But the wheel is going to move. *light33*

Kulu Manali, India

On 17 November Osho arrives in Delhi where thousands of Indian sannyasins greet him. He gives a press conference, and then continues to Kulu Manali. Osho stays in Span Resort on the condition he does not hold large meetings, so he greets visiting sannyasins only on his daily walks. On 19th November, Osho begins regular press interviews.

In Manali seventeen years ago you spoke. Was that one of your first meetings?

Not my first meetings but the first time I started the movement of sannyas. And it seems we have come round the whole circle.

Is that what drew you back to this place?

Yes, I love this place. *last502*

When seventeen years before I had a camp here and started sannyas here, I had liked the place, so when we were coming and it was a question where, I told them find out something in the Himalayas just for a few weeks to rest before you find a permanent place. And they found this Span Resort was good. So it was just a coincidence. *last506*

In your thirty years of constant touring and talking to people, what is it you have achieved? What is your legacy?

I am leaving behind millions of people who are meditative.

In their terms, what did they achieve?

That is the greatest achievement possible. If their meditation grows they will know who they are--and that is the greatest ecstasy you can have. I have given them a sense of individuality, integrity. I have not made them slaves to any god, to any religion. I have not made them slaves to any holy book, to any priesthood. I have made them completely independent, a religious consciousness on their own. *last407*

Neither can I give you anything in this life nor can I promise you anything in other lives. I don't have any opium for anybody.

But I can make this very moment a tremendously beautiful moment, without giving anything to you, without anything visible passing from my hands to you.

But there are invisible things. We accept x-rays without any trouble, why can't we accept that love also has its own rays and silence has its own rays, its own radiation.

And of course, enlightenment has a tremendous force to transform a person. It is a miracle. *last516*

Has there been any change in your ideas in recent years?

No. It has been growing. I don't believe that anything in existence comes to a full stop, everything goes on growing. The moment something comes to a full stop that means it is dead.

So if by change you mean that I have dropped some ideas, that is not right. If you mean that my ideas have been growing, that is true. But they are the same ideas.

This big tree is from the same seed. It will go on growing, it will bring new leaves, it will bring new fruits. You could not have seen those leaves, those fruits, those flowers, in the seed.

So I have been evolving rather than changing, because change gives a wrong idea--as if I have abandoned something and moved to some other standpoint. No.

I am a continuous flow--broadening, becoming bigger, flowering, covering more and more sky, spreading my wings as far as I can; so there is evolution, and it will continue until my last breath. *last417*

Could you tell us something about your routine over here?

Coming to India, I have not started my work yet, otherwise it was too much for twenty-four hours to contain. Before it starts again, there is in fact no routine. I am sleeping from seven in the evening to eight in the morning, then taking my bath. At nine visitors come just to see me. That is one of the conditions of Span that I cannot hold meetings here, so they just stand on the gate and I go and receive them. And for half an hour I go around just for a walk. Nine-thirty to eleven is given to news media, because from all over the world people are coming, so it is for their interviews. Eleven I take my lunch, and eleven-thirty I go back to sleep. At three I wake up. Three to three-thirty is for photographers, and just a walk around the ground, and then again an interview with the press. Five to six I listen to some classical music. Six I take my supper, and seven I go to sleep again. So it is not much of a routine, mostly I am sleeping. *last506*

You are living now without a commune. How does that affect your sannyasins?

I have always lived without commune, even when I was living near the commune, I was an outsider. I was never a member of any commune, never a part of any commune. It does not make...whether the distance is one mile, or one thousand miles. And I have my communes all over the world. I am surrounded by my communes, so I never feel that I am missing anything.

And are the sannyasins missing you?

They certainly are missing me.

How would you actually describe yourself now?

Just the same as I always have been: a friend who is available to anybody who wants to grow spiritually. So whether I am here or anywhere else, people will always be coming to me. They are not my followers, I am not their leader. I am just a fellow traveler....

What is your task now? How do you feel you could give to the world now?

Just the same as I have been doing all my life. I have sharing my love, my understanding, my clarity. Wherever I have been, people start feeling something which they cannot describe, but which attracts them towards me; a magnetic pull. And if they are open, available, not closed, then miracles can happen in their life. They have happened in millions of people's lives.

And I am doing the same, and I will go on doing the same wherever I am. *last427*

What happened to those four thousand people or so who were living in Rajneeshpuram? Are they being accommodated in your communes all over the world?

They are being accommodated in other communes, or they are making small groups and arranging themselves and waiting if I can manage somewhere, then they will be immediately coming. *last506*

What about those many people--hundreds come to you here for darshan at this resort: have you got any program for them?--because they are coming to you with a need.

I know, they are coming, but my conditions of staying here are such that I will not be even talking to any gatherings, any meetings, so I cannot talk to them. But they are happy enough just to see me safe. They can see me, they can cry, they can weep and they can hold my hand--and they are happy.

This condition will not last. We are searching all over the world, but this time we are being very much clear about any conditions that may arise later on. So first we are trying to find an island which is independent, which belongs to no government; and we have located two islands which are tremendously beautiful.... *last506*

I told sannyasins not to come to Kulu Manali because we wanted to purchase land and houses in Kulu Manali, and if thousands of sannyasins had started coming, immediately the orthodox, the old-fashioned people would have started freaking out. And the politicians are always looking for an opportunity...

Those few days that I was not with my sannyasins, not talking to them, not looking in their eyes, not looking at their faces, not listening to their laughter, I felt undernourished. *socrat04*

Your meditation in America is printing a newsletter. Do you have a message for your sannyasins there?

Just remember one thing: the sannyas movement has entered a critical stage. It is a good sign; it will bring maturity, strength, togetherness.

What is to be remembered is that this strength, this togetherness does not become an organization. It remains the movement of individuals who are together because their experience is similar. They are not part of a religion, they are not a church; their individuality is absolutely intact....

So remain continuously aware and make your readers remember in different ways in different times, that my message is for the individual, and I stand for absolute freedom, individuality. If we are together and if we are fighting together our aim is to fight for individuality and freedom. We are not going to become unconsciously a church, an organization.

That has happened to all the religions in the past. It was a calamity. Avoid the calamity. *light03*

Litigation against Osho

6th to 23rd December Osho stops interviews because of litigation against him.

You had stopped giving interviews in the last fifteen days?

Yes, for fifteen days I had to stop, because everywhere is so much ugliness. All over the world we talk about freedom of thinking and freedom of expression, but nowhere it is allowed. As I landed in Delhi after America, I gave my first press conference. In that press conference I have not said anything about any religion because it was not the context. Still from far away Bengal a summons has come I have hurt their religious feelings, so I have to appear before the court in January. Second summons have come and third we are informed is coming. So my people thought that it will be better before we establish...

Right now we don't have even a single legal person, so they suggested that for ten, fifteen days I should wait. Our legal persons are coming, and then they can take care of all these cases. These are harassment cases and it is very easy to put a case against anybody that you have hurt my religious feeling... *last506*

In America there are international, private security agencies. I have the best international security agency working for me to inform me about all the secrets that is going on in governments against me or for me. Now from America I have received the information that: 'India is finished for you because Indian politicians are under too much pressure by the American politicians. And if you don't believe us you can try to check their confidential file.' And one of the friends who had the approach managed to check the file and they were right.

The American government is trying to tell them that I should not be directly attacked because that becomes a difficult matter to arrange...they have seen, they attacked me directly and they have seen how they became a target of world news media and lost immense prestige. "Don't attack me directly," that is their suggestion, "but don't allow foreigners to be here..." so that I cannot work. Because I have trained my four thousand, five thousand people for every work...

So now the American government pressure on Indian government is that `I should not be attacked directly but I should not be allowed my trained people to live with me, so the whole work can be destroyed.' *last508*

I have been informed by very intimate sources to the government that first they don't want any foreigners to be here, so anybody who wants to be here cannot get a visa. The people who had come with me, they gave only a standing ticket for three weeks and they will not extend it into visa. It is against their policy; their policy is to increase as much tourism as possible. And through me they can increase their tourism to thousands.

In America every year at least fifty thousand people were coming from all over the world, so to cut all the foreigners from me who are accustomed to do my work--printing, editing, filming, making houses, making roads. In these four years we have trained all kinds of

skills. So those people particularly who have been in American commune should not be allowed. And that's what they have been doing; they are not allowing them.

Left alone to myself I cannot create a commune. With Indians it is very difficult to create that kind of thing. *last506*

Even being in my own country I feel helpless. The people who have been taking care of me: my physician, my caretaker, my washer woman, my cleaners, my typists, they all have been thrown out of the country.

The president of the international sannyas movement had been given six month visa, just with one entry. She tried hard, she is a woman of immense creative intelligence. Perhaps she has made the best film that has ever been made, "Godfather." Her film has received more awards than any film ever. And these bureaucrats will not give her a second entry. She said, "It is useless, because I am the president of the movement and I will have to come and go to talk to Osho about problems," but they are not willing to give her a second entry.

She is stuck in Nepal. She had sent a message that, "They are not giving me a second entry."

One man, for one month, the secretary of the sannyas movement has been waiting in Delhi to see the prime minister to make our situation clear to him, that "You need not be afraid, we are not going to do anything that can harm your country. Whatever we propose will be beneficial. It cannot be in any way harmful."

But for one month he has not been able to see the prime minister. He has been given at least twelve times appointments and at the exact moment the appointment is cancelled.

Now how to work in such conditions? *last509*

The Indian government wanted me to stay in India, but with conditions. One: no foreign disciple should be allowed to come to see me. Two: no news media should be allowed to interview me. Three: I will not go out of the country. If I fulfilled these three conditions then I could stay in the country.

I said, "Why don't you simply shoot me? These conditions are just to kill me!" And I had to leave the country because...there are many sannyasins in high posts in the government who informed me that I should leave immediately because they were going to confiscate my passport so I could not get out of the country.

I had not enough time, they said, to get a visa, to go to another country. Moreover they had informed all the embassies in Delhi that nobody should give me a visa to their country. So the only country that was available was Nepal, because no visa is needed--that is a treaty between India and Nepal. *psycho23*

I loved the place where I stayed in Kulu Manali for the simple reason that the river passing by was so full of rocks...day in, day out, there was music, there was dance. But as you know about me, even in my own country I am a foreigner. The government to which Kulu Manali belongs started freaking out. They had made a law that a man who is not born in their state cannot purchase any land--just to prevent me. But I needed a vast land for my commune, and it is as retarded a part of the country as you can conceive--uneducated, poor, completely in the grip of the politicians.

You will be surprised that the day I left Kulu Manali, the arrangement was that they were going to arrest me on a very fictitious, absurd account. To them it may have looked like very solid ground.... As I left Kulu Manali, just within one hour the arrest warrant reached the place I had been living in. The arrest warrant was hilarious--and makes me feel about our experts that they are donkeys loaded with knowledge.

The reason for arrest was that I had paid four hundred thousand dollars in fines in America, so I have to pay tax and I have to explain from where I got the money. I have never paid any fine anywhere in the world. I don't know even the names of the people who paid the fine. Even my jailer was surprised, because they were not expecting it, knowing perfectly well that I don't have a single cent to pay. And imposing four hundred thousand dollars...it is nearabout sixty lakh rupees. From where am I going to pay it?

But I am not a man who worries about anything. Not for a single moment did the idea even arise in me that this could be a strategy--to keep me in jail until the fine was paid.

And I never think of the tomorrow. Today is too beautiful and too fulfilling--who cares about tomorrows which never come?...

I left Kulu Manali just one hour before--I was still at the airport when they reached the hut where I had been living near the river. And now again the Indian government is continuously sending letters saying that I have to pay taxes. It is such a stupid and illogical step--in logic they call it infinite regression--if I pay the tax, then I have to pay tax on the money that I am paying as tax. Naturally...where is it going to end? Whenever I pay tax, I owned that money--on that money I have to pay the tax again. And it will go on infinitely. Either you stop at the first step or there is no way to stop. And they know perfectly well that I don't have any money, I don't have any possessions. Everything the people who love me allow me to use, belongs to them.

But governments are always stupid. In fact, if you are not stupid you are not qualified to be in the government. Can't they see the point? If somebody else has paid the fine, and I don't even know their names, how can I be asked to pay tax?

But the same foolishness prevails over the whole world in all the bureaucracies. It seems the moment they become bureaucrats their minds stop functioning. *mani14*

Osho flies to Kathmandu, Nepal

On 3 January 1986, Osho flies to Kathmandu, where he stays at the Soalti Oberoi Hotel, and immediately begins press interviews and discourses. Sannyasins arrive from around the world to sit with him.

Your disciples who came to receive you at the airport displayed their placards reading `In the line of Buddha, a new Buddha is welcome.' Which means they consider you as new Buddha. Do you consider yourself as a reincarnation of Buddha, or new Buddha?

No. It is true that Nepal is the land of Buddha, and India has not been right to claim itself the land of Buddha. That privilege and prestige belongs to Nepal.

And `buddha' simply means the awakened one. It is not a personal name.

I am not anybody's incarnation. I am myself. But I am as much awakened as it is possible for human being to be.

So it is perfectly right if somebody calls me a `buddha.' There is nothing wrong in it. And it will be good to come from India to Nepal to pay a visit to the land of Buddha who has been cunningly claimed by India as India's son, which is not true. *last517*

The king of this country recognizes me as an awakened being. But he thinks of himself as a man of great spiritual realization, which he is not. It is very easy for him to be supported by his puppets, his paid servants, who say, "Yes, you are a great spiritual leader."

But if he recognizes me as an enlightened person, he should come to see me at least. I'm a guest in his country and he should know the tradition of the East. *light20*

The king of Nepal was ready for me to have my residence and commune there, but the condition was that I should not speak against Hinduism. Nepal is a Hindu kingdom, the only Hindu kingdom in the world.

I refused. I said, "I never plan what to speak and what not to speak. I cannot promise. And if I see anything wrong, then it does not matter whether it is Hinduism or Christianity or Mohammedanism, I am going to speak against it." *socrat05*

Just the other day an old man was asking me--he is the private secretary of the king of Nepal--"I don't expect that, in this life, I will be able to experience anything you talk about."

I said, "Why? Why are you so discouraged? What I am talking about can be experienced within a second. All that you need is to listen to me carefully and just to make an effort. There is no need to wait for another life. Perhaps you have been doing it in your past lives too, and you are just repeating an old habit, that it cannot happen in this small life.

You are thinking, `Now almost two-thirds is gone, one-third is left: how can I manage such a big experience?'"

And as I talked with him and I gave him a meditation--to just witness his breathing--I understood what the difficulty was. He was not listening to me. While I was talking to him, giving him a method, he was preparing in his mind what he had to say after I stopped.

And as I stopped, he did not continue with what I was saying to him. He immediately jumped to something which had no connection with what was said to him. Just to give the appearance that it was connected, he said, "Except for witnessing the breathing...I have been sleeping very soundly--I don't have any dreams."

I had told him that if you go to sleep watching your breath, you will wake up watching your breath. And that is an absolute proof that you have got the method, you have got a grip on it--because whatsoever is the last thought when you go to sleep, continues to be there the whole night, and is always the first thought in the morning. It waits eight hours.

So he said, "Except for watching the breath.... This is my experience, that whatever thought I sleep with is the first thought in the morning. Driving on a silent road in the faraway parts of Nepal, I feel so overwhelmed with blissfulness that tears come to my eyes and I have to stop driving because I cannot see."

I asked him, "Who has told you to do these things?"

He said, "No one. I have been trying on my own."

I said, "Then I can understand why the fear is there that you are not going to make it in this life. Perhaps you aren't going to make in this life. These are just fragments--you don't know the whole. And you don't know how to put these fragments together to make the whole.

"You have not been with a master. You are just doing--in a haphazard way--anything that you may have read somewhere, heard somewhere. But spiritual experience is an organic unity. You need a man who has the vision of the whole before him. He can give you the key from where to start, so you don't end up with fragments here and there. They will not be of any use. They will be simply deceiving you that you are on the path."...

Practically, the master is an absolute necessity. But remember that the master does not own people. The master is not the master of people; the master is the master of himself.

People are attracted to him because of his mastery. They are not to be enslaved. If anybody is enslaving them--and that is what your so-called religions go on doing--then that man is pseudo, and he is going to destroy you rather than create a new man in you.

So this is the basic indication of who a master is: he does not enslave you. On the contrary he gives you total freedom. And if you choose to do something, you choose. It is not being forced upon you, it is your choice.

The master can make things available to you, but the choice is always yours. And the master will not have any kind of superiority over you. His emphasis will be continuously, "I am just a human being--not a prophet, not a messiah, not a savior of humanity. I am just a human being as you are. If there is any difference, it is very little. The difference is that I am awake and you are still asleep."

But the very phenomenon that you are asleep is an indication that you can be awake. A dead man is not asleep, so he cannot be awake. Being asleep or being awake is the same energy.

The perfect master convinces you that you are as capable as he is of having all the experiences that can uplift you from the ordinary, mundane world into a spiritual paradise, herenow. *light15*

Buddhism is a non-fanatic religion.

Just now when we were in Nepal--Nepal is a Buddhist country--the chief of all the Buddhist monks used to come to listen to my lectures. And I came to know that he was going round meeting ministers, and the prime minister, and other important people and telling them, "You should come. Don't decide by reading nonsense newspapers. Come and listen to him."

He used to sit just in front of me--an old man--and whenever I said something which was very close to Buddha's heart, I could see that old man's head nodding. He was not doing it knowingly. He was just so much in tune that he felt it; this was the purest thing that he has heard. And I was not talking about Buddha; but the taste he understood.

The whole day he was moving around Kathmandu, forgetting his own work as president of the monks of Nepal. He was telling people that they should come and listen to me, and saying, "Don't be bothered what newspapers say. When the man is here, why should you miss him?" And he brought many people by and by.

You cannot hope for this with a Hindu *shankaracharya,* or the head of the Jaina monks, or a Catholic pope. It is impossible. *transm21*

Meditation is the key. Why is it so difficult to live a meditative life without your presence?

It is difficult because you have not yet been able to find your own source of meditation.

Being in my presence you need not meditate. Just being in my presence, a silence descends on you. Your heart has a different rhythm, your being feels a tremendous contentment.

But this is just a reflection. You should not be deceived by the reflection. Enjoy the reflection, let it penetrate as deeply in you as possible. But this is only an example, that if it can happen in my presence, why cannot it happen in my absence?--because it is happening in you. I may be functioning as a catalytic agent, but the source is within you; you just have to start trying it.

For example, you are in my presence and you feel meditation comes so easily; in fact you need not think about it, it is there. Just try sitting in your room. If it helps, remember me, visualize me, that I am sitting in front of you, and allow the same experience to happen again. You will be surprised; you don't know how capable your consciousness is....

In my presence remember: meditation is easy because in my presence love is easy.

So wherever you are, be loving.

Be loving to the people you are with, be loving to the sky you see. Be loving to the trees you move by.

Just be loving--and whenever you are thrilled with love you will find I am walking by your side, sitting by your side, that my hand is in your hand--who says that I am far away? And you will immediately have the proof because mediation will be coming from all sides running, flooding you....

So whenever you feel that it is difficult to meditate without me, remember my love for you, remember your love for me.

Love immediately destroys distances.

And you will find me as much present as I am here--or even more. And once you have found it, then there is no problem: wherever you are, meditation is your own, it is your own energy. *light13*

Osho announces his World Tour

On 21 January, Osho announces he is going on a world tour

I am going on a world tour....

I am aware of my people who have already taken the first step; they have already separated themselves from the crowd. They are no longer Christians, no longer Jews, no longer Hindus. They have done a great job, something rare, something unique--never done by such a vast number of people before.

There are only two ways: either they should come to me...which the vested interests are going to make more and more difficult. They would like to isolate me from my people--they have already started doing that.

I have my own way to respond to their fascist strategy. Rather than calling people to myself, I will be going to my people.

Yes, it is true, the thirsty have always come to the well; but it is an *old* proverb, it is not contemporary. Now you can have water coming to your home, wherever you are. Of course in ancient days the well could not go to the people, but now tap water can reach everywhere, anywhere. And I am absolutely contemporary, so I say, for the first time the well will go to the thirsty.

This is the only possible way to prevent governments, religions, the political parties from preventing my people reaching me; I will be moving around the world. This way I can reach more people, new people also who may not have come to me, who may not have ever thought to come to me.

There are millions of people who love me, who are in deep sympathy with me, who would like to be with me but circumstances prevent them. Their commitments to their families, to their countries, to their professions prevent them. And there is also something more fundamental than all these things.

That is, the negative person is always very active, articulate. Just a single negative person will make so much noise and so much fuss that he may create the illusion that many people are negative....

The positive person who loves me, who is sympathetic, who dreams one day to be with me, remains silent because love is something which one wants to keep in the secretmost part of one's heart. Love is something that one does not want to shout about. In shouting it will die. In making a fuss about it, he will kill it. It has to be protected; it is a very delicate phenomenon. It has to be kept silently within, so that nobody knows about it.

So there are millions of people who love me but have never said it to anybody. It is just their own private secret. And love grows in this way; the deeper you hide it, the faster it grows. Lovers know it--not very clearly because their love is not of a conscious state, but they have a certain glimpse of it....

This is a tragedy in a way: that love cannot be said but hate is very articulate; that the best has to remain unexpressed and the worst is loudly expressed; that the best has no logic to support it and the worst has all the logic to support it--it can argue, it can protest.

I am going around the world for all those people who are already with me; also for those people who would like to be with me, but their love is silent. I will also be going for those who have been sympathetic. Sympathy is not enough, but it is an indication that

they can take a few steps and become part of my lovers. Sympathy in itself is not enough, but it is a good indication of where the wind is blowing, the direction.

There are people who are just indecisive. They have not yet decided for or against. If I don't reach them soon there is a possibility they may decide against, because those negative loudspeakers are continuously bombarding their ears. All the yellow newspapers, magazines; the governments, the religious leaders--they are all trying hard to convince them to be on *their* side. I don't need to convince them. I have just to be close to them, and that will do it.

They don't know me, yet without knowing me they have not decided against me. The moment they know me, there is no question of their deciding against me--because they have been continuously fed arguments against me, and still they have remained undecided, open.

All these categories together can make millions of people.... And the strangest thing of all is that the people who think they are enemies of mine have no argument against me. They are fighting a losing battle. They know it. I have touched precisely their life nerve....

My moving around the world will help tremendously to bring together these different categories of people who are somehow interested in me. It may also create new troubles for me from the vested interests; but I never think of them as troubles. The more they become afraid of me, the more they are losing ground.

And it is better to fight all over the world simultaneously than to fight in different countries at different times, because the fight is the same; why not make it a concentrated effort all over the world?...

We have to fight now worldwide.

We have to make the movement a household name around the world. It is already a household name, but we have to get sannyasins, lovers, sympathizers from every house, so the fight can be from the basic unit of society, the family.

The world is not ready, but a part of the world--the cream, the young and the intelligent--is absolutely ready. The moment they heard that I am going for a world tour...immediately I received invitations from Greece, from Italy, from Spain, from Portugal, from Switzerland, from New Zealand, from Austria, from Australia, from Costa Rica, from Paraguay, and from many more other countries.

Even three governments have invited me, knowing perfectly well that America is against me and is pressuring governments that I should not be allowed there. Three governments have been courageous enough.... And those countries are not rich--poor countries, South American countries. But they want to show to America, "You don't have the monopoly over the world."

So going around the world will help us to find who is our friend and who is not. And my own experience is that one of our friends is equal to one hundred enemies...because *they* don't have anything, just old, rotten ideas which are out of date. Just a little push and they will fall apart.

They are fighting for the dead.

We are fighting for the unborn.

And the decision of existence is always for life. *light20*

How is it possible for you to be available to your sannyasins without the commune?

Now it will be easier. Now I will be more available to individuals, and they will be able to be in direct contact with me more easily.

And the communes will come together again, but on a higher level, on a higher plane. The centers will come to function again. It is good for the time being just to have a discontinuity, so everything that comes has not even a shadow of the past over it.

I don't want very organized communes, for the simple reason that whenever you become very organized you start losing something for which you had started to organize in the first place. Other things become more important....

Big communes won't function--decentralize! The small centers, the old way, was far better; people enjoyed it because somebody's house became a center, and the person loved it, that his house was being used for my work. It becomes something integrated, that people come there to meditate--it is not something impersonal....

It is better to decentralize the communes. There is no need...just individual homes, individual sannyasins who have small farms or some holiday place in the hills can easily manage weekends or a full week. And now all my therapists are free, so they will be moving all around the world. Wherever they are, use them. Because the place I am going to find is going to be totally different. There will not be therapy groups: there will be meditation groups, there will be music groups, there will be sculpture groups, there will be poetry groups. How long are we going to do just therapy?

People have done therapy; now they need something creative to do. They are in a position now to do something creative. There should be painting groups...So it will be a school of a different kind. You learn painting, you learn to play the guitar, you learn some other instrument, you learn dancing. So we will have these kinds of teachers--dancers, musicians, painters, sculptors, poets--and that will be sheer joy. It will be up to you to join any, or as many as you like. And there will be meditation groups; these will continue.

And I will be available to you in a totally different format--in this format, that you can sit by my side and ask questions. Anybody who has a question can ask a question, because now you are mature enough: there is no need to think that you will ask some stupid question. And even if you do, there is no harm because I never remember what you have asked! I simply answer what I have to answer. Whatever the question, my answer is going to be certainly significant and meaningful to you.

So I would like now that two hundred people will be there at a time. They can sit just by my side and have a more close, more intimate contact. When there are ten thousand or twenty thousand people I cannot see even your faces, you cannot see my face. You are present, but what kind of presence is that?

So my new idea is that there is going to be my residence only, with a facility for two hundred people who can sit around me on the lawn, anywhere. There is no need for any formal setup; informally we can talk. Or if there is no question, we can just sit in silence. Or if somebody wants to dance, he can dance; if somebody wants to play the flute, we can listen to the flute. So it will be more of a communion.

It will be a totally different way....

I am trying to find the right place; soon I will have the right place, and they will have more opportunity to come close to me.

And this will be better--smaller groups all the year round. I am going to drop all the festivals so there is no need for twenty thousand, thirty thousand people together, because then there is no intimacy. So the festival will be every day. And why have only one festival when you can have three hundred and sixty-five! *light12*

The commune is no more; or, every sannyasin is the commune. But what about such institutions as the Academy, or Friends, which takes care of the publication and distribution of your words? Do they still have a function, and how can they function?

They still have a function--and they will continue to function--but their function is not dictatorial. Their function is to serve the whole world of sannyasins and the people who love me.

So their function is not to govern you, their function is to serve you.

And they are not organizations, they are simply institutes. And their function has become more important now, because for all the languages that books are being translated into, it has to be seen to it that they are not mistranslated--that the translation is right, that it does not harm the spirit of the message.

So it is a great work to take care of all the languages--we need the publication institute to check all the language publications before they are published.

Now there are many countries.... Just yesterday, a Korean woman was here, and she informed us that more than thirty of my books are translated into Korean, and thousands of copies are available in all the bookstalls all over the country. We have to take care of things. There are countries which are not members of the Bern Convention: they do not believe in copyright. Korea is one of those that do not believe in copyright, so they can translate any book, publish any book.

But we can at least keep an eye that the translation is done rightly, that the person who is doing the translation understands me. It is not only a question of copyright, it is a question that I should not be presented in a wrong way--which is possible. Because if they are just earning money, who cares whether the translation is right or wrong?

I informed the woman, "You send..." Because we don't even know: it may be happening in other countries. There are many countries which are not under the copyright convention. But we can help them, we can suggest to them, "We don't want any money from you, any royalty from you, but we would like you to represent every book exactly, without any distortion." And in many countries we will have to take publication into our own hands.

For example, it happened in England that one of the presses had published eight or ten books. We came to know later on that it was a Christian press, but to us it was not a problem. To *them* it became a problem, because when I spoke against Christianity, they simply pulled out all those books that they had published before--books which have nothing to do with Christianity--and informed us that they could not publish our books anymore.

The same has happened in Holland--another publisher, and for the same reason. When I was speaking on Christ, they had published twelve or fifteen books, and now because I have criticized him, they have simply stopped selling the books. They have informed us, "We will not sell them, and we will not publish any more books because ours is a Christian organization."

So it is going to happen everywhere sooner or later. Somebody will be a Mohammedan publisher, somebody will be a Hindu publisher, somebody will be a Christian publisher. So sooner or later we will have to take all our publication into our own hands. We will not be able to give it to others--they will not be ready.

So the Academy, and Friends International, they will still have their functions: publication, keeping contact with all the sannyasins of the world--not control but contact; otherwise all contact will be lost.

There is a need for an institute that keeps all the contacts, all the addresses, all the names of sannyasins; where they are, what they are doing. If we need them in some other place.... For example, if we want to keep an eye on all the languages, then we will need people with different languages to be in one place, at the headquarters.

So Friends International will be the headquarters for communication for all the sannyasins. If I am traveling around the world, then somebody, some agency, is needed to inform you where I am; otherwise I may pass through your country and you may not even know.

This is possible, because just now the pope has informed all the Christian publications in Italy, as he heard that I am coming to Italy, that they are not to give me any publicity--neither positive nor negative. They are not to even mention my name. Now, in Italy the pope has great powers--political powers--over the government and over the media.

We will need our own media, our own agencies, our own publications to inform you. And for any information that you want, you need headquarters from where you can get that information; otherwise it will become impossible even for you to find out where I am.

But their function is not to govern you; their function is to serve you, just to make me available to you as accurately as possible.

We may need our own radio station somewhere, we may need our own television stations, because these people are going to be cutting off all sources, so that I cannot reach the public.

Now there are countries like Germany who have already made laws that I cannot enter their country. Others may follow in the same way if they see that I am traveling around the world. Then they simply won't let me in.

And there are political pressures, religious pressures. So we need our own independent media which can continue to inform you and other people--so these people cannot do any harm.

Now their only fear is that my words will reach people. This is a great victory for us. That means they have an absolute certainty that they cannot argue: they have no valid arguments against me. Such steps are only taken when you cannot argue; otherwise, what is the need?

So this is the world we are in--which is dominated everywhere by rotten ideologies that have no logical support. And they will be trying to prevent us everywhere. And it is so easy.

So before they start preventing us, we have to have our own arrangements. So rather than making a commune, my effort is now just to have a perfect publication department for all the languages possible, a satellite somewhere so we can manage radio stations all over the world without any difficulty, and headquarters from where you can get all the information--and through which people can be made aware of where sannyasins are.

I will be living at the headquarters, and we will make arrangements for people so that they can come and be with me. If countries stop me from entering, then the only way is

that I should be in some place where my sannyasins are close by, and they can come and be with me.

So we have to have these small groups which are not a centralization of power, but are only functionally serving the whole sannyas commune around the world.

And now *every* sannyasin is a small commune. *light28*

I am thankful and grateful that you are with us. But how can I be thankful to those who speak against you and try to destroy your work?

Existence is very compassionate. It is not indifferent, it is not just a spectator. But you have to perceive the depth of everything. For example, you love me, and you love me because I am not a savior or a prophet or a god but just a human being like you. You are worried because there are people who oppose me--don't be worried. This is the way existence functions.

The way of existence is always to create antithesis to every thesis. Only then does something become important. If nobody opposes me, then what I am saying will not have any effect. I would like that the people who love me and the people who oppose me are equally divided--and that's what existence does--that they are equally powerful, equally divided, and there is not a single human being who remains indifferent: either he is my friend or he is my enemy.

And I am grateful to both, because both work for me. The friend works in a way; the enemy works in another way. You have just to see the depth--that opposites are complementary. The enemies also work--in fact, more than the friends. The friends may remain silent in their love, in their peace, in their silence, in their meditation, but the enemies cannot sit silently. They have to talk about me day and night; they have to dream about me day and night; they have to oppose me whether anybody listens to them or not. They are my advertising agency. *sword22*

I am the most controversial man in the world, and it is one of the controversies that nobody knows what is the controversy. I myself don't know. *last518*

Osho and the Pope

At this time the pope visits India. Osho challenges him to a debate, and criticises the Hindu demonstrations against the pope. Sannyasins apply for Osho to visit Italy on a tourist visa, which is delayed indefinitely. When a press interview with Osho televised in Italy has record ratings, the pope bans any media presentation on Osho; he also bans Osho from visiting catholic countries!

And this pope goes on wasting your money in unnecessarily traveling here and there. He came to India. And wherever he goes, the first thing he does is to kiss the earth. He could have done it in the Vatican. There was no need, the earth is the same everywhere, but certainly tastes are different.... When he touched down at New Delhi airport I was in Nepal, and I said to my people, "This is his first taste of Hinduism." Because you cannot taste earth in India unless you taste cow dung, and that is the only essential Hinduism. *hari01*

While he was India I challenged him that I wanted a public debate, and like a coward he remained silent....

I have certainly many things to say to him, because he is one of the greatest criminals in the world today, and I have to point out every crime that he is committing. So for posterity's sake it should be taken note of that there was somebody who has pointed out who is the cause, and who is the man creating all these troubles.

I have to ask this man many questions. I know perfectly well that he has no answer for anything because for twenty centuries none of the popes has been able to answer anything. Even Jesus Christ had no answer for anything...just making statements without any rational support, without any arguments. *socrat15*

It is absolutely wrong of Hindus to oppose the pope, because this is not the way of the East. It is ugly. He should be treated in an Eastern way. He should be invited in every place he goes for a public discussion, in a friendly way. Hindus have nothing to lose; they have a far richer religion. The pope is simply poor. To oppose him is not worth it. Expose him, don't oppose.

And Christianity is a third-rate religion anyway. It has no great heights, it has never produced great mystics. It has not produced great philosophers. Its heritage is very poor.

In every place where the pope goes, respectfully, lovingly invite him for a public discussion. There are Hindu thinkers, Hindu mystics, there are Buddhist mystics, there are Jaina mystics. They should have an open discussion about each of the fundamentals of religion. That will be something valuable, and it will give him some taste of what religion is. Right now he has only tasted cow dung!

When he kissed the land on the airport in India, what do you think he tasted? This is not good to let him go with this taste; it is not right. We should give him some taste of real spirituality.

I oppose the opposition of the Hindus. It is absolutely ugly and un-Eastern....

I don't see that any religion that is born outside India has anything comparable to the religions that are born in India. India's whole genius is invested in religion, just as the whole Western genius is invested in science.

So these pygmies have nothing to discuss. They cannot argue for their theology, for their religion--and they are not really religious people either. The pope particularly is a politician....

I am absolutely against what the Hindus are doing to the pope. I would like him to be treated as a guest, but he should be shown clearly that he has nothing to teach to the East. If he wants to come to the East he has to come to learn. That will also help the Christians to understand what a mistake they have made moving from beautiful philosophies and great religions into a very third-rate theology which has no grounding, no roots. The visit of the pope should be used creatively.

But the way it is happening now, it will simply become a condemnation of the Hindus and cause a sympathy for the pope which he does not deserve. *sword14*

Just yesterday I received information from Italy--because I was going to go from Nepal directly to Rome. I have challenged the pope many times, but he is such a coward. I finally thought it is better to go to Rome and challenge him to a public debate so that he could prove that this book is holy. And if he could not prove it then we would make a bonfire of this Bible in Vatican City itself--"You should resign from your post and dissolve this whole nonsense of Christianity which is based on this book."

Just yesterday I got information that the pope had instructed all the newspapers, magazines, radios, that are under his power or under some other Christian influence, that nothing should be said about me if I come to Italy--neither positive nor negative--"because this man takes advantage of both." Whether you are for or against does not matter.

Now I can see this man understands; he does not misunderstand me. He has understood one thing: that even the negative publicity against me finally helps me, because finally the truth is with me.

His instruction is neither negative nor positive: *no* publicity should be given. But he does not understand that the first thing I am going to do in Italy is to proclaim to the press: "Any press who does not write about me--positive or negative--is just a puppet in the hands of the pope. You have sold even your intelligence. Just for a few rupees you have become a slave. You cannot even report. And I am not saying report *for* me, I am saying report whatever you want to report--let it be *against* me, nothing harms me."

Even if somebody reads something against me, he starts thinking *about* me. He starts thinking, "Why are so many people writing against one man?" He goes to the library, he looks into the bookstore, he finds some book, he tries to understand.... *sword08*

There are countries I was planning to go to and I heard that they had been instructed by the pope that I should not be allowed to enter because they are all Catholic countries. This world is not yet human, it is not yet civilized. It is utterly uncultured. *sword13*

In Italy they have been postponing for almost three months, just for a three-week tourist visa. And the president and the prime minister and the minister of foreign affairs, all are saying, "We are going to give it to him--just tomorrow.... " And sannyasins are going every day; they are sitting there in their offices, saying, "Whenever you want we are ready. But when will your tomorrow come?" And after three months they got so frustrated, because the pope is holding them back. They cannot say no to the sannyasins because they have no reason to say no.

And they know my impact in Italy. Just a few days ago, a television interview of one and a half hours was seen by thirty-four million people--unprecedented. The director informed me, "We could not believe that so many people would be interested in you. You have never come to this country." No other program in his whole life, had attracted so many people. And not only the show--the show was finished in one and a half hours--but people are discussing each and every point in the marketplace, in the university--everywhere. Somebody is for, somebody is against, but everybody is intensely involved.

So the government could not say no because that might create trouble. And the pope is insisting that I should not be allowed into Italy. So they go on postponing. Finally the sannyasins got so frustrated that they started making a protest, and one of the most famous Italian film directors, Fellini, has signed their petition first. They have thirty-six other world-known people who have signed the protest, and they are collecting more names--and I have never been there. *psycho10*

I have never done anything except to express my thoughts. If that is a human right, then no government has anything against me. I am not active in any politics; I am not interested in any power. I am simply saying whatsoever I see more clearly than all these blind politicians. What is the fear?

Just now the pope has called a World Conference of Religions. All the chief priests and leaders of other religions have been called.

My sannyasins from Italy have been writing to me: "We are insisting to the pope--and his secretary is very much interested in you and is willing to extend an invitation, but the pope is against it." *sermon26*

Threats to arrest Osho; who leaves Nepal

On 15th February Osho leaves Nepal, stopping at Bangkok and Dubai airports, en route for Crete.

I left India and went to Nepal, because the king of Nepal was very much interested in me, in my books; the prime minister of Nepal was interested. The prime minister came to see me but he said, "It will be very difficult. Although it will be against our wishes, we

cannot allow you to remain in Nepal because we are a small country and we are in constant danger from India to be taken over. They have done this in Sikkim; they can do it in Nepal, and we don't have armies or anything. We cannot even give a good fight. So the king wants to inform you: We love you, we love your teachings, but we are unable to risk the whole country." *shanti12*

The American government was pressurizing Nepal, the German government was pressurizing Nepal, the Indian government was pressurizing Nepal that I should not be allowed there. And when it became absolutely certain that they were going to take some steps--they could have arrested me there, they could have sent me back to India--as I was informed, I had immediately to leave. *psycho23*

Osho visits Crete

On 16 February 1986, Osho flies to Greece. He stays in a cliff-top villa in Aghia Nikolaos (St Nicholas) on the island of Crete. On 19 February Osho begins discourses and press interviews under a large tree in the enclosed garden of the villa; sannyasins play music and dance with him.

And now you are in Crete--by chance or deliberately?

I am just a visitor...and by chance, just because I have a few beautiful sannyasins here like Amrito, who pulled me here and I could not deny them. In fact, I am incapable of saying no to anybody, so people can take me anywhere they want. *socrat09*

When I was in Greece it was only for a four-week tourist visa...and I had not gone out of the house. The house was on a small island; it belonged to the best film producer in Greece, he was my host. It was just on a hilltop, a direct drop to the ocean--a very beautiful place, a beautiful garden, and I had never gone out of the gate. *fire01*

You live in your own world, separated from "common people." How can you know the way of life outside your own place?

Who says I live in my own world? My own world consists of my own people. Their number is not small, and they have all kinds of talents, all kinds of educations, different personalities. One million sannyasins--that is my world. All those million sannyasins are increasing; there must be at least three million who are sympathizers, who are ready to become part of my world.

I am not living in a cave, and anybody who wants to enter into my world needs no passport, no visa.

I am ready to take the whole world into my world; that's my very effort. That's why I know the human mind, its functions, its different strategies of keeping people asleep.

One day I was asleep and part of the whole world. Today I am awake. I have known the sleeping mind within myself; I know the awakening within myself. I am certainly richer than you. You know only one dimension of your being; you are ignoring the other dimension. And I am not a recluse living in a cave or a monastery; I am moving in the world.

But basically my people are my world, because my people have shown courage and I feel responsible for them. *socrat16*

Isn't it a responsibility for you when hundreds of sannyasins will be coming to Crete now?

It is my joy....

It is not a responsibility, it is absolute blissfulness for me to be with my people.

And here, I can call them because here we are not going to have a commune, so we don't care what the government thinks, what the bishop thinks. And they are already thinking stupid things. Just the other day I saw that the bishop of Crete called a meeting of other priests, because he has been informed that two thousand sannyasins are going to be here, and he is afraid for the traditional values. He is afraid that my sannyasins will not fit with their society, with their church.

Certainly I have the most misfit people around the whole world, who don't fit anywhere--but they fit with me absolutely! And I don't see the point. I have such nice people, such beautiful people, such loving people; you cannot find anywhere else such people together. But the society is afraid....

If some government is not going to give me unconditionally a place where twenty to forty thousand sannyasins can gather at a time, then I am not going to stay anywhere. Then it means no country belongs to me. I am country-less, homeless. And I will remain a wanderer, moving around the world, meeting my people wherever they are.

It is not a responsibility, it is an immense joy to me. *socrat04*

How do you feel to be here in Greece, the land of Socrates?

Socrates is one of the persons I love the most. And coming here I feel tremendously joyous, because it is the same air Socrates must have breathed, the same land he must have walked, the same people with whom he must have talked, communicated with.

To me, without Socrates Greece is nothing. With Socrates, it is everything....

I feel immensely happy to be here.

I have loved Socrates much more than anyone else--for his humbleness, for his scientific enquiry, for not creating a religion, not creating a theology, not creating a following, not becoming a prophet...which he was capable of, far more capable than Jesus or Moses or Mohammed. These people were all illiterate.

Socrates was far more sophisticated, as cultured as you can imagine....

What Socrates was doing twenty-five centuries ago, I am doing now.

Twenty-five centuries have gone by without any change as far as humanity is concerned. Three times they have tried to kill me...three attempts on my life. In every possible way the same people whom I am trying to make free, trying to take their chains away, are ready to kill me. Humanity has not changed. It will still do the same.

But what Socrates was not capable of doing, I am capable of doing.

He remained in the very small area of Athens, not even the whole of Greece. Athens was a city-state, and he remained an Athenian for his whole life.

I belong to the whole world.

In a small place you may not get people of courage, but in the whole world you are bound to come across thousands of people who have the capacity to become a Socrates. So I am in a better position.

And you are the evidence for it. All around the world now we have three to four million people whose hearts are with me. This is a great revolution. And their number is going to increase as I will be coming to every nook and corner of the world....

And my effort is that the future religion should be nothing but a science. Just as there are other sciences--they are the sciences of the objective world--there should be one more science, of the inner, subjective world. There is no space or scope for any religion at all. The scientific spirit is capable of revealing the truth of the object and it is capable of revealing the truth of the subject, of your interior.

I am immensely happy to be here because of Socrates, but immensely sad too because of the people of Greece who poisoned the man. *socrat01*

How would you like to introduce yourself to the Greek people?

My God! Can't you recognize me? I am the same person you have poisoned twenty-five centuries ago. You have forgotten me, but I have not forgotten you. And just being here for two days, I was thinking that in twenty-five centuries Greece would have evolved towards some better qualities, towards more humanity, towards more truth. But I am feeling sad, because in just two days there have been articles in the Greek newspapers

telling absolute lies about me, making allegations which have no foundation in reality, absurdities....

The bishop is printing a pamphlet against me to distribute. This Sunday morning he is going to speak against me. He knows nothing about me.

There has been a protest march yesterday. Phone calls are coming that stones will be thrown at my meetings. That gives me a feeling that certainly I am in Greece, but things have changed for the worse. *socrat05*

Just when I came to your beautiful island I was informed that Kazantzakis, one of the greatest artists of the contemporary world, was expelled, excommunicated from the Greek Orthodox church. The reason for his expulsion was the creation of Zorba the Buddha. He named it *Zorba The Greek.* Unconsciously he was creating the base of a new man; I call that new man Zorba the Buddha. It cannot be Greek, it cannot be Italian, it cannot be German, it cannot be Hindu, it cannot be Mohammedan.... *socrat23*

Death of the mystic, J. Krishnamurti,

Osho's tribute

J. Krishnamurti died last Monday, In Ojai, California. In the past you have spoken of him as another enlightened being. Would you please comment on his death?

The death of an enlightened being like J. Krishnamurti is nothing to be sad about, it is something to be celebrated with songs and dances. It is a moment of rejoicing.

His death is not a death. He knows his immortality. His death is only the death of the body. But J. Krishnamurti will go on living in the universal consciousness, forever and forever. *socrat08*

Just three days before J. Krishnamurti died, one of my friends was with him; and he reported to me that his words to him were very strange. Krishnamurti was very sad and he simply said one thing: "I have wasted my life. People were listening to me as if I am an entertainment."

The mystic is a revolution; he is not entertainment.

If you *hear* him, if you *allow* him, if you open your doors to him, he is pure fire. He will burn all that is rubbish in you, all that is old in you, and he will purify you into a new human being. It is risky to allow fire into your being--rather than opening the doors, you immediately close all the doors.

But entertainment is another thing. It does not change you. It does not make you more conscious; on the contrary, it helps you to remain unconscious for two, three hours, so that you can forget all your worries, concerns, anxieties--so that you can get lost in the entertainment. You can note it: as man has passed through the centuries, he has managed to create more and more entertainments, because he needs more and more to be unconscious. He is afraid of being conscious, because being conscious means to go through a metamorphosis. *zara207*

I was more shocked by the news than by the death. A man like J. Krishnamurti dies, and the papers don't have space to devote to that man who for ninety years continuously has been helping humanity to be more intelligent, to be more mature. Nobody has worked so hard and so long. Just a small news article, unnoticeable--and if a politician sneezes it makes headlines. *socrat16*

What is your connection with Krishnamurti?

It is a real mystery. I have loved him since I have known him, and he has been very loving towards me. But we have never met; hence the relationship, the connection is something beyond words. We have not seen each other ever, but yet...perhaps we have been the two persons closest to each other in the whole world. We had a tremendous communion that needs no language, that need not be of physical presence....

You are asking me about my connection with him. It was the deepest possible connection--which needs no physical contact, which needs no linguistic communication. Not only that, once in a while I used to criticize him, he used to criticize me, and we enjoyed each other's criticism--knowing perfectly well that the other does not mean it. Now that he is dead, I will miss him because I will not be able to criticize him; it won't be right. It was such a joy to criticize him. He was the most intelligent man of this century, but he was not understood by people.

He has died, and it seems the world goes on its way without even looking back for a single moment that the most intelligent man is no longer there. It will be difficult to find that sharpness and that intelligence again in centuries. But people are such sleep walkers, they have not taken much note. In newspapers, just in small corners where nobody reads, his death is declared. And it seems that a ninety-year-old man who has been continuously speaking for almost seventy years, moving around the world, trying to help people to get unconditioned, trying to help people to become free--nobody seems even to pay a tribute to the man who has worked the hardest in the whole of history for man's freedom, for man's dignity.

I don't feel sorry for his death. His death is beautiful; he has attained all that life is capable to give. But I certainly feel sorry for the whole world. It goes on missing its greatest flights of consciousnesses, its highest peaks, its brightest stars. It is too much concerned with trivia.

I feel such a deep affinity with Krishnamurti that even to talk of connection is not right; connection is possible only between two things which are separate. I feel almost a oneness with him. In spite of all his criticisms, in spite of all my criticisms--which were just joking with the old man, provoking the old man...and he was very easily provoked....

Krishnamurti's teaching is beautiful, but too serious. And my experience and feeling is that his seventy years went to waste because he was serious. So only people who were long-faced and miserable and serious types collected around him; he was a collector of corpses, and as he became older, those corpses also became older.

I know people who have been listening to him for almost their whole lives; they are as old as he himself was. They are still alive. I know one woman who is ninety-five, and I know many other people. One thing I have seen in all of them, which is common, is that they are too serious.

Life needs a little playfulness, a little humor, a little laughter.

Only on that point am I in absolute disagreement with him; otherwise, he was a genius. He has penetrated as deeply as possible into every dimension of man's spirituality, but it is all like a desert, tiring. I would like you back in the garden of Eden, innocent, not serious, but like small children playing. This whole existence is playful. This whole existence is full of humor; you just need the sense of humor and you will be surprised....

Existence is hilarious. Everything is in a dancing mood, you just have to be in the same mood to understand it.

I am not sorry that J. Krishnamurti is dead; there was nothing more for him to attain. I am sorry that his teaching did not reach the human heart because it was too dry, juiceless, with no humor, no laughter.

But you will be surprised to know--whatever he was saying was against religions, was against politics, was against the status quo, was against the whole past, yet nobody was condemning him for the simple reason that he was ineffective. There was no reason to take note of him....

Krishnamurti failed because he could not touch the human heart; he could only reach the human head. The heart needs some different approaches. This is where I have differed with him all my life: unless the human heart is reached, you can go on repeating parrot-like, beautiful words--they don't mean anything. Whatever Krishnamurti was saying is true, but he could not manage to relate it to your heart. In other words, what I am saying is that J. Krishnamurti was a great philosopher but he could not become a master. He could not help people, prepare people for a new life, a new orientation.

But still I love him, because amongst the philosophers he comes the closest to the mystic way of life. He himself avoided the mystic way, bypassed it, and that is the reason for his failure. But he is the only one amongst the modern contemporary thinkers who comes

very close, almost on the boundary line of mysticism, and stops there. Perhaps he's afraid that if he talks about mysticism people will start falling into old patterns, old traditions, old philosophies of mysticism. That fear prevents him from entering. But that fear also prevents other people from entering into the mysteries of life....

I have met thousands of Krishnamurti people--because anybody who has been interested in Krishnamurti sooner or later is bound to find his way towards me, because where Krishnamurti leaves them, I can take their hand and lead them into the innermost shrine of truth. You can say my connection with Krishnamurti is that Krishnamurti has prepared the ground for me. He has prepared people intellectually for me; now it is my work to take those people deeper than intellect, to the heart; and deeper than the heart, to the being.

Our work is one. Krishnamurti is dead, but his work will not be dead until I am dead. His work will continue. *socrat25*

Development of Osho's work

For many, this world tour looks like a new beginning. Can you comment on this new phase of your work?

It is a new beginning. It means that now I have enough people in the world and I am making it impossible for nations to let me stay long enough anywhere. I want to be on the road continuously. I am a little lazy, so I need the support of the nations to deport me, not to let me stay anywhere. Naturally I will be moving around the earth, meeting my people more.

And I have my people everywhere. Even if they don't allow me into the countries, I can meet my people outside the countries, in the airports. *socrat19*

And now there are so many sannyasins around the world. They cannot gather together to meet me--millions of people. The easier way is that I should move and go to all those millions of people. This will bring me more intimacy, more closeness.

When you used to come to me there were sometimes twenty thousand people. You were sitting so far away I could not even see your faces. I could not recognize you, and you had come from so far away.

My new approach will be more intimate. I can look into your eyes, I can hold your hands, I can sit amongst you. I can eat with you. I can participate in every possible way.

I am not a messiah; I am not a prophet--because I am not a hypocrite. I am an ordinary human being who has come to realize himself. The difference between me and you is very little: the difference of a person awake and of a person who is asleep. There is not much of a difference. One who is asleep can be awake any moment, can be awakened any moment.

My work is individual. I do not believe in the society, I do not believe in organizations. I believe only in the individual, because he is the only reality. All are only words; neither the organization has a soul, nor the society has a soul--they are just words, utilitarian but empty. Only the individual is the living reality.

So I will be coming to your communes, small communes, big communes, small centers, to be more deeply in contact with you. Whatever I have been saying to you, I want you to experience it also.

I was again and again enquiring, that in the big festivals only a certain group of people were sitting in the front, always, and the others were sitting always far away at the back. They could not see me, they could not feel me. They wanted people to rotate, to change places: every day new people should be sitting in front.

I had absolute sympathy with their idea, but there was a trouble, and the trouble was that I can speak to you only when I feel deep intimacy. If I feel somebody is closed, suddenly I start losing my words. When I see that somebody is receptive, my words start having wings. They turn into poetry. They start expressing the inexpressible. So only those few people were allowed constantly to sit in front of me, so that I cannot be prevented by people who are closed, new.

But moving from commune to commune, one small center to another small center, there will be very few people. And I will be staying there, not just one day or two days, I will be staying there as much as you need. Unless I have turned you all into receptive, vulnerable, open people, unless my presence has become a meditation to you, I am not going to leave you.

Nobody has ever made such an effort on a worldwide scale. There are going to be troubles, but each trouble is a beautiful challenge and a great opportunity. It all depends on whether you know the art of changing the worst into the best....

I want sannyas to become a worldwide phenomenon. It is already ready to explode, and it has the greatest potential right now. There is no other alternative, so you are in a great position of power. We can make this whole world thrilled with a new vision, with a new dream, with a new hope. The old man has lost all hope, has lost all dreams, has lost all possibilities of growth, evolution.

Sannyas can bring the hope back.

You are the hope of the world. *socrat03*

My commune consists of people.

My commune consists of people's love.

They cannot destroy it; they have increased it. The number of sannyasins has increased all over the world. And every day it is increasing, for the simple reason that people have become aware that the governments are afraid of me. That means I have some message which can change the whole of society.

Just be patient and be understanding. Everything always goes on going better and better--that is my experience. Whatever happens, ultimately things turn out even better.

Now my commune has spread all over the world. The whole credit goes to the fascist government of America. *socrat22*

Your peaceful experiment in Oregon has been destroyed by American power. Many people who saw this happen doubt the possibility that a new man and an environment for him to grow in can be created. Can you please comment?

I can understand their doubt--but I am not a pessimist. My peaceful commune in America has been destroyed by the ugly fascist forces of the American government. That does not mean that finally peace and love and freedom are going to be defeated. That was only a battle lost. But a battle lost does not mean that the war is ended. In fact that was the beginning of the war.

The attack on the peaceful commune in America has proved something: that the American government is afraid of peace, is afraid of silent people, is afraid of rejoicing people. It has proved one thing absolutely: that a small commune can make the biggest power in the history of man so afraid.

It has not been a defeat; it has been a victory. The destruction of the commune does not matter, because my commune does not consist of houses and roads; my commune consists of people, consciousnesses.

And it was good that the commune in America was destroyed by America. Five thousand meditators have spread out all over the world. They know how the commune was created, step by step--and thousands of communes can evolve around the world; they *are* evolving. Hundreds of new centers are opening because the people who have lived in a commune, who have tasted the joy of a commune, cannot live in a miserable society. They feel completely out of tune so they have to create their own small groups which will start becoming bigger and bigger.

If you see with my eyes, then I don't see that the destruction of the commune in America has been a defeat. America has committed suicide, has betrayed its own fear, opened and exposed itself. If we have thousands of communes around the world, America and the Soviet Union and countries who are thinking of very powerful destructive weapons are

bound to feel impotent. The people of the commune have spread everywhere and they are opening new places.

They are bound to feel impotent.

I have become free.

First, America was so interested to throw me out; now they are worried that my movements should be stopped. I was not moving, I was simply living in the desert there. They forced me to move and now they have become aware that this movement is more dangerous. At least I was confined in a small place that was far away from any neighbor. The closest town was twenty miles away, and we had one hundred and twenty-six square miles around us of pure desert, mountains and juniper trees. We were living there absolutely alone, isolated from the world.

They were unnecessarily disturbed, and now they are repenting about it because my people have spread all over the world. *socrat19*

Every government is worried. Cabinet meetings for an entry visa?--nobody has ever heard of it. And parliaments deciding whether I should be allowed in or not...And I am coming unarmed, not with an army--but every country wants to decide, wants to take time, and they go on telling my people that we are considering whether to allow this man in or not.

Newspapers all over the world, in all the countries where I have applied for an entry visa--just for a tourist visa--are publishing that I am a dangerous man, don't let me in. Certainly I must be a dangerous man; so many people cannot be wrong.

If they have secret cabinet meetings to decide...and not only that, governments are asking other governments. For example, every government is asking India if they should allow me in or not. Every government is asking America if they should allow me or not. And every government is asking Germany...Germany has ordered that I should not be allowed in, and if Germany is so afraid--one used to think that Germans are brave people--if they are afraid, then naturally everybody is going to ask, "What are your reasons for rejecting this man?"

So it is taking months to get the bureaucracy moving. Even if the top man decides that the visa should be given, somebody in the bureaucracy stops the process, stops the file, because he is a fanatic Catholic, a fanatic Mohammedan, a fanatic Hindu, or a fanatic communist, and then the whole process has to begin again.

This does not seem to be really a free world. It seems there are prisons in the name of nations, and you are not free to move amongst human beings. And I am not asking them--their own people, thousands of my sannyasins in their own country are saying, "We have invited him." But they are being delayed...Parliaments can delay, but they cannot stop. I

will find a way to enter every country. If they stop me, then there are courts, and my sannyasins will go to the courts.

Just for a tourist visa you ask parliament, you have secret meetings with the cabinet?--and for a man who is not going to do any harm to anybody, who has never done any harm. *socrat16*

Just today I was told that one Greek newspaper has published a really great fiction about me. It says that I'm hiding from America. The American government is after me to catch me and to bring me back to America for crimes like manslaughter, sex orgies, arson.

America has banned me from coming into the country for five years, and the paper is saying that I am hiding here and there, from America, and their police are searching for me. This is not a way of hiding: giving television interviews every day, newspaper interviews every day. But people will read these things and people believe these things. And now so much is written about me all over the world in different languages that I never come to know what is being written about me. *socrat03*

Osho is arrested and deported

On 5 March, Osho is arrested forcefully in his bedroom, and taken to the police station in Heraklion, then escorted to the airplane which flies him to Athens. At Athens he is held in detention by armed police until his private jet is ready to leave.

The president of Greece was willing for me to have a commune in Greece, and in fact he *wanted* it. His reasons were different--that it would bring thousands of tourists and that it would boost the economy. In fact *he* was the cause that I was allowed a four-week visa for Greece.

But then the condition came in--that if I wanted to stay there and make a commune, I should remember a few things: "The Greek Orthodox church is respected by our constitution; you cannot criticize it. The family is our foundation; you cannot criticize it. Our code of morality; you cannot criticize it. We believe in virginity; you cannot criticize it."

They certainly believe in virginity, but it is difficult to find a single virgin in the whole of Greece. That's okay--but you should not criticize it. You can see the political mind: the reality can be tolerated but it should not be exposed.

I cannot accept anybody's conditions.

Whatever happens to me, whatever the consequences...but to accept conditions, and that too for a little piece of land...

How much land does a man require? I might like to live without a country--a wanderer in the *true* sense. There have been wanderers but they had a home base. I will be really a wanderer without any home base--being rejected from one country to another country. But their rejection of me is simply an acceptance of their defeat, their impotency. *psycho10*

Before I was deported from Greece, the archbishop of Greece threatened the government that if I am not immediately deported, he is going to dynamite and set fire to my house. And all the people who are in there with me, he is going to burn them alive. This is the representative of Jesus who says, "Love your enemy"--I am not even a friend--and "Love your neighbor." He has forgotten to say, "Love the tourist."

These people are religious heads! And why was the archbishop so troubled by me? Because in the garden of the beautiful house by the sea where I was the guest of a famous film director of Greece...It is an ancient, beautiful house, renovated, with a big garden, and under a tree I used to sit and talk to the people. And people gathered from all over the world who had not seen me for almost a year, or two years, or five years. I was close so they all had come. We were not doing any harm to anybody; we were simply singing, dancing. There was music; I was answering their questions.

What was troubling the archbishop?--because he must have been troubled very much; otherwise nobody threatens to burn somebody alive.

The joy...people are dancing, people are loving to each other, there is nothing but rejoicing--no prayer, no Jesus Christ, no cross. He became afraid: "This is going to destroy our younger generation."

I came to know from friends that ninety-four percent of Greeks are registered as Christians, but only four percent of the people ever go to the churches--out of ninety-four percent! And who are the four percent? I inquired how many people this particular archbishop has in his congregation. A woman who is my sannyasin simply laughed and said, "I was worried that you would ask that question; it is very awkward. Only six old women are his whole congregation." And he was threatening for fifteen days continuously that he would bring a protest against me. I was waiting; we were all waiting to enjoy the protest. We would have welcomed them with music and dance, but they never came.

Finally I asked, "What is the matter? Every day it is being postponed."

And they said, "You don't understand his situation. He goes on making these threats, but he cannot bring a protest because who will come?--six old women, and one old archbishop! Seven in all; it will look hilarious."

But he managed to make the government afraid, because the government depends on votes, and ninety-four percent of the people are Christian. Their archbishop has to be listened to. They may not go to the church, but still, their conditioned minds are the same.

Against the law, against the constitution, I was deported. I was arrested immediately. And they were so afraid; the government was so much afraid. *invita11*

The government became afraid. They had no reason...because I had not even left the house in two weeks. I was asleep in the afternoon when the police came. My legal secretary, Anando, was telling the officers, "Sit down, have some tea, and I will wake Him up." But they threw her from a four-foot porch down onto the gravel, and dragged her over the gravel to the jeep, and took her away to the police station: she was trying to prevent government action.

And as I was awakened by John, I heard noises as if dynamite was being exploded. The police started throwing rocks at the house from all sides, destroying the beautiful ancient windows and doors...and they also had dynamite. They said, "You have to wake him up this very moment, otherwise we will dynamite the house."

No arrest warrant...no reason to be so furious...just because the archbishop had told the government that if I was allowed to stay in Greece, the morality, the religion, the culture, everything would be in danger. In just two weeks I would corrupt the minds of the young people. I had not even left my house, and I had not met anybody. The people who had come to see me had all come from outside Greece.

But I wondered: they have built up this morality and this religion and this culture over two thousand years...what kind of culture and what kind of morality is it which can be destroyed in two weeks by an individual man? It does not deserve to exist if it is so weak, so impotent. *spirit25*

Just recently I was arrested in Crete. They did not show me my arrest warrant. I told them, "This is absolutely criminal."

They said, "We have got it, but it is in Greek."

And I said, "Do you have another warrant to search the house?" They had none--they had never thought about it. I said, "You were allowed by your warrant to arrest me outside the house; you were not allowed to enter the house. You not only entered the house, but Anando, my secretary, was trying to tell you, `Just wait! Osho is asleep and I will go and awaken Him. It will take only five minutes.' You could not even wait five minutes....

On the way to the police station they stopped in an empty, silent space and gave me a paper, describing all that had happened, that I should sign it. I said, "I would be happy to sign it, but it is not a true description. You have not mentioned anything about breaking the windows, the doors of the house, threatening that you will destroy the house with dynamite. You have not mentioned anything about Anando, that you threw her on the ground, dragged her along the stones without any arrest warrant for her...I will not sign it! You want to cover it up. If I sign it, that means I cannot go to the court because you can present this paper that I have signed already. You make it exactly factual, saying all that has happened; then I will be willing to sign it."

They understood that I am not a person who can be threatened, and they took the paper away. And they never again asked me to sign it, because they were not in a position to write all those things that they had done; that would have been their condemnation.

They wanted immediately to send me to India by boat, and I refused. I said, "Sailing by boat on the sea does not suit me. I will be seasick, and who will be responsible for it? So you have to give me a written document saying that you will be responsible for my sea-sickness and the damages." They forgot all about that boat!

I said, "My jet plane is waiting in Athens. You have to take me on a plane from here to Athens, or you have to allow my plane to come here. I am not interested in living in such a country even for two weeks"--because my visa was valid only for two weeks more--"where government authorities behave in such a primitive, ugly, inhuman way."

I told the police officer, "Wherever the pope goes, he kisses the ground after landing. I should start spitting on the ground, because that's what you deserve."

The comment that he made to me reminded me of all this. He said, "It seems that from your very childhood, nobody has disciplined you in obedience."

I said, "That's right, that's an absolutely right observation. I am not against obedience, I am not disobedient, but I want to decide my life in my own way. I don't want to be interfered with by with anybody else, and I don't want to interfere in anybody else's life either." *psycho04*

I was sitting in the police station for almost seven hours...By and by the chief superintendent relaxed, started talking to me, and finally he said, "I am feeling proud that you are sitting in my office. So many of your people come, and I have seen you only in the picture of their locket. Now I will be able to say to them, `This is the chair your master has been sitting in for seven hours with me.'"

He phoned his wife, saying, "I will not come until Osho is safely sent to Athens." He became so concerned that he allowed Devaraj to drive me to the airport. The police officers were sitting at the back, I was sitting in the front and Devaraj was driving! This would have never happened... *psycho24*

Even the police were sad, and they could not believe it: "We have not even seen your people in the city; they never come out. They are just enjoying themselves in the garden of your house."

Just by the side of the window at the police station where I was sitting, two women police officers were standing to prevent sannyasins from reaching me. Sannyasins had come and surrounded the whole police station, and they started dancing and singing. Now it is not criminal to dance and sing, but the police officers said to me, "Stop your people; they are dancing and singing."

I said, "Dancing and singing--is that against any law?"

The officer said, "It is not against any law but it is making us very frightened."

Those two policewomen who were standing just by the window, to watch the window, allowed the sannyasins one by one to come and to talk to me. And finally they said to me, "We are sorry that this is happening in this country, in this century. We hope that you will come again."

The policewomen told me, "The people of the island where you are staying are inquiring what they should do, because everybody has felt so wounded and hurt by the behavior of the government and the archbishop." *invita11*

Just recently I have received news from Crete about a few incidents that happened after they arrested me. Eleven old people--fifty to sixty years old--just as I left the house with the police, reached the house and said, "This should not have happened without us. Why did you not inform us? We have our hunting guns, we would have come and shown those police people what it means to misbehave."

One journalist had asked me, "Any message for the people who live here?"

I said, "Just tell them to reach the airport in the night to show that they are with me--not with the church and not with the government." There were three thousand people at the airport They had waited for hours to support me, and to say that what the police had done and what the government had done was not right. Fifty people met one sannyasin; they were immensely angry about what had happened and were asking, "What can we do?" Just poor people, simple people.... Another group of forty people met another sannyasin, and they were asking, "Show us...we want to do something. This thing should not be allowed to happen. And everything that Osho was saying was right, about the church; there was nothing wrong in it."

These simple villagers understood that what I was saying about the church is true; nothing was wrong in it. And even when I had left Greece, people from Crete sent a delegation to the president saying, "This behavior of the police and the government has disgraced us." *psycho33*

When I was arrested and brought to Athens from the small island where I was staying, the chief of the police was there with forty police officers to welcome me. I said, "In the middle of the night, there is no need for forty police-officers with loaded guns. I am not a violent man, I don't have even a pistol, and I am under arrest. Why have you gathered this crowd?" *razor28*

The man who had given me the tourist visa for four weeks was the chief of police; and the man who canceled it after fifteen days was the deputy chief of police. That seems to be absolutely improper--that the chief should give the permission and the deputy should cancel it.

At the airport in Athens there were at least forty police officers, just for a single unarmed man, and that deputy chief was also present. There was a huge crowd of press people from newspapers, radio, television, and dozens of cameras--they all wanted an interview with me. And I said, "There is not much to say, other than it seems man is not going to be civilized, ever."

The press people were in front of me and those forty police dogs--all big officers--were surrounding me, and the deputy chief was standing by my side. When I said, "With this kind of police, this kind of government, you are destroying the very future of humanity, particularly of your own country. These people were responsible for killing Socrates.... "

When I said this, pointing towards the deputy chief, he wanted to interfere.

For the first time in thirty-five years, I pretended to be angry. I could not succeed because inside I was giggling! But I told that man, "Shut up, and stand by the side where you belong. And don't come close to me."

And I shouted so loudly, "Shut up!" that he really became silent and went back and stood in the crowd. Later on I saw the reports: they thought I was ferocious, very angry--I was nothing! But that is the only language those people will understand. And when you are talking to somebody, you have to use the language he understands.

But I enjoyed that. Anger can be acted--you can remain absolutely silent within and you can be ferocious outside. And there is no contradiction, because that ferociousness is only acting.

On the plane I remembered George Gurdjieff, who was trained in many Sufi schools in different kinds of methods. In a certain school one method was used, and that was acting--when you are not feeling angry, *act* angry; when you are feeling very happy, act miserable. The method has a tremendous implication.

It means that when you are miserable you will be capable of acting happy; when you are angry you will be able to act peaceful. Not only that, it implies that you are neither misery nor happiness. These are faces you can make: you are different, your being is not involved in it....

At the airport in Athens, I saw those forty police officers...they must have been the topmost people--except the chief, because he could not gather courage to come. I would have asked him, "On what grounds has the visa issued by you been cancelled by your assistant?"--only he was not there.

But the others...I saw a strange thing: they were behaving in very inhuman ways, but they were all cowards. When I shouted, "Shut up!" that deputy chief simply slipped back like a small child, afraid that the television would catch my words and me, and him with all the honors of the police on his coat, with a pistol hanging by his side. But inside there was a child, a cowardly child. *psycho06*

I wanted to go to Delphi when I was in Greece, because that was the place of the greatest oracle. The very genius of oracles was selected from Delphi. It was one of the most significant mystery schools. But the Greek government would not allow me even to stay overnight. *transm30*

My people in Athens--Amrito, who had invited me to Greece, was there--they were trying hard, that at least for the night, I should be allowed to stay in a hotel. But they were not willing, even for six hours, to let me stay in a hotel. I had to leave immediately. *razor28*

Later Osho was to comment:

And just now (1989), the president is hammered from every side because he has found a girlfriend. The wife is there and she is not divorced--there is no question of divorce in Greek Orthodox Christianity. Thinking that he is a president, he even started coming to the parliament with his girlfriend. But he was wrong. The whole country is against now, he cannot be again selected.

And this man forced me out without thinking for a moment that a religion which has existed for two thousand years cannot be destroyed in two weeks by a man. And if it can be destroyed by a man in two weeks, it is worth destroying. *last615*

Osho is forced to leave, in

Geneva, Sweden, London, Ireland, and Spain,

And is denied entry in Canada, Antigua, and Holland

Osho flies via Geneva, Stockholm, London, Ireland, Senegal, to Montevideo, Uruguay.

We have not been able to create a sane humanity.

So on the periphery I thought what happened in Greece perhaps may happen in other countries, because it is the same structure--and it happened.

From Greece we moved to Geneva, just for an overnight rest, and the moment they came to know my name they said, "No way! We cannot allow him into our country."

I was not even allowed to get out of the plane.

We moved to Sweden, thinking that people go on saying that Sweden is far more progressive than any country in Europe or in the world, that Sweden has been giving refuge to many terrorists, revolutionaries, expelled politicians, that it is very generous.

We reached Sweden. We wanted to stay overnight because the pilots were running out of time. They could not go on anymore; otherwise it would become illegal. And we were happy because the man at the airport...we had asked only for an overnight stay, but he gave seven-day visas to everybody. Either he was drunk or just sleepy--it was midnight, past midnight.

The person who had gone for the visas, came back very happy that we had been given seven-day visas. But immediately the police came and cancelled the visas, and told us to move immediately: "This man we cannot allow in our country."

They can allow terrorists, they can allow murderers, they can allow Mafia people, and they can give them refuge--but they cannot allow me. And I was not asking for refuge or permanent residence, just an overnight stay.

We turned to London, because it was simply a question of our basic right. And we made it twice legally--we purchased first-class tickets for the next day. Our own jet was there but still we purchased them in case they started saying, "You don't have tickets for tomorrow, so we won't allow you to stay in the first-class lounge."

We purchased tickets for everybody, just so that we could stay in the lounge, and we told them, "We have our own jet--and we also have tickets." But they came upon a bylaw of the airport that the government or anybody cannot interfere with: "It is at our discretion--and this man we won't allow in the lounge."

In the lounge, I thought: How can I destroy their morality, their religion? In the first place I will be sleeping, and by the morning we will be gone.

But no, these so-called civilized countries are as primitive and barbarous as you can conceive. They said, "All that we can do is, we can put you in jail for the night."

And just by chance one of our friends looked into their file. They had all the instructions from the government already about how they were to treat me: I should not be allowed in any way to enter into the country, even for an overnight stay in a hotel or in the lounge; the only way was that I should be kept in jail. *psycho06*

It is a coincidence that the day England allowed Ronald Reagan to use England as a base for bombing Libya, the parliament of England did not allow me to stay at the airport, in the lounge, for six hours--because I am a dangerous man! And Ronald Reagan is allowed to use England to bomb an innocent country which has done no harm to him. *splend07*

A flight plan is made for Osho to go to Antigua, refuelling at Gander airfield in Canada, but Osho is prohibited from both countries. From London, he flies to Shannon, Eire.

I have been in Ireland. Perhaps the man at the airport had drunk too much beer so he simply...we simply wanted one day's stay to give a rest to the pilots--he gave us seven days. He did not bother who we were, what the purpose was. He must have been really drunk.

We reached a hotel, and in the morning the police came, asked for the passports, and canceled those seven days.

And we said, "We will make an immediate exposure to the world news media. You have given us seven days, and you have canceled them without giving any reason. None of our people has gone out of the hotel; they have not committed any crime. You cannot do this."

They were afraid, because they were caught in a dilemma. They had given seven days; now they had canceled them, and they didn't have any reason to show why. So they said, "You can stay as long as you want, but don't go outside the hotel."

"But," I said, "that will be illegal because we will not have any visa."

They said, "Nobody will be bothered by it; you just remain in the hotel." We remained there for fifteen days because we needed some time. Our people were working in Spain and the Spanish government was willing to give me permanent residence....

So we just wanted time: if Spain was ready we could move from Ireland to Spain. We stayed in Ireland for fifteen days without any visa.

We left Ireland; and the day we left, in the parliament of Ireland the minister concerned, the minister of the interior, informed the members that we had never *been* in Ireland.

One can see how politicians can be hypocrites, how they can manage ugly lies. And this is such a lie--because we can prove that we were in the hotel. When we were leaving the hotel the press was present and photographers were present. They took photographs of us in front of the hotel and they took my statement. And the hotel is fifteen miles away from the airport.

But the minister deceived the parliament and deceived the country. And perhaps...he must have forced the journalists not to publish my statement and not to publish the pictures; otherwise I don't see how he could have managed it. And these are all civilized countries, cultured people, educated people--and flatly lying, that I had never been in Ireland. And he knew, his government knew, the chief of police knew.

I am thinking that once I get settled somewhere then I will start...one by one each country has to be dragged into court for their lies, for calling me "dangerous," for saying yes and then refusing after one hour. I am going to expose it to the world for the simple understanding that there is no democracy anywhere. *mystic39*

Wherever we are looking, as we start looking at any country, immediately American pressure reaches ahead of us--because all our telephones are tapped. You will be surprised that all our telephone calls go through the American Embassy, everything first reaches to the American ambassador. They know where we are searching, where we are going, where our people are working; and immediately, before our people reach there, their pressure on the government of that country reaches there. *transm25*

A request is made for Osho to visit Holland, but on 14 March, the Ministry issue a press statement denying Osho entry; by Dutch law this denial is illegal.

The Dutch minister for foreign affairs has said that I have been denied entry into Holland because I have spoken against homosexuality, I have spoken against Mother Teresa, the pope, the Catholic religion. And each democracy contends that it is secular.

The pope can criticize any religion and he is welcome--I cannot criticize the pope. If he has any guts he should reply to my criticism rather than pulling the strings of these politicians--he has a Catholic majority in these countries so the politicians are afraid of losing votes.

I can understand catholicism, the pope, Mother Teresa; but homosexuality is a totally new thing. I was not aware that homosexuality is Holland's official religion--criticize homosexuality and you cannot enter Holland. That minister has condemned the whole of Holland as homosexual. If the people of Holland have any sense, they should force that minister and his ministry to resign, because he's abusing the whole country.

And I am dangerous because I have criticized homosexuality. I am criticizing every perversion, and I will continue to criticize them. *transm34*

Just the other day the secretary of the Dutch parliament, answering the questions of journalists, said that I have not been allowed in Holland and I will not be allowed in Holland because I have said something in praise of Adolf Hitler. And the journalist pointed out that I have contradicted it--and it was the German magazine *Spiegel* which had misquoted me. And the secretary accepted that that was true, it was a misrepresentation, but still..."His coming may create a disorder." And the journalist said that when the pope came there was tremendous protest against him and great disorder, and yet he was allowed, and he was a guest of the government.

And, as far as I am concerned, in no country have I been protested against by the people. There is no precedent for it, it is just their assumption.

"And Holland has thousands of sannyasins," the reporter said, "who would welcome him."

And I am ready to face those protests. I would really love to see who are those people who want to protest against me, on what grounds. And I don't even want government security. I don't even want them to be responsible if anything happens to me, it is my responsibility.

But the fear is somewhere else. All others are excuses. The fear is that I can change the mind of the younger generation....

There are six hundred fifty million Catholics--you don't have a single Catholic who can argue against me? What is the problem? It should be simple and human. I am ready for any public discussion. I am ready to come to all these parliaments who are talking about me. In fact, if they have any guts they should invite me to their parliament--and I am ready to face their whole parliament. But the fear is--they themselves know--they have no future, their death is so certain that they are afraid that I will expose them.

But they are not concerned that I am not exposing them in a destructive way. I am exposing your fallacies so that I can substitute the positive, the right dimension which can help the West, its creative people, its intelligent people, to have a transformation.

In the West, enlightenment is an unknown factor....

The West has not known the experience of enlightenment.

But I am insistent that we are going to make hundreds of Western people, for the first time in history, enlightened.

All these governments and their opposition are not going to stop me. It is not a question of my idea; it is now an existential necessity--that the West *must* have enlightened people. *transm17*

American and German Governments pressure

Spain to refuse Osho's visa

On 14 March, Osho and his party are promised visas to Spain, but on 17 March, they are refused on the basis of dossiers supplied by the American and German governments.

In Spain they decided in the parliament, they decided in the cabinet, that they would like to have me in their country. But the question was: who was going to sign for my permanent residence? And in the cabinet, nobody was ready. They said, "We are perfectly willing that he should be allowed--there is nothing against him as far as we are concerned--but I don't want to put *my* neck out, because if something goes wrong tomorrow then the person who signs will be caught." *mystic16*

The government of Spain was wondering for one month continuously whether to allow me into Spain or not. They have nuclear bases for the American army; they are members of NATO, and the man who is the prime minister became prime minister by promising

the people of Spain that he would pull Spain out of NATO, and that he would order the American bases to be removed from Spain....

They voted in this man on a single point--that he was promising that he would pull out of NATO and force the Americans to leave Spain. Two years have passed and the people have been asking, "What happened? You are not pulling out of NATO, and neither are the American bases moving out of Spain."

In these two years, the man...when he had come to power he was not a politician, but these two years have turned him into a politician. He said, "My experience of two years in power makes me change my idea: we are going to remain in NATO, and American bases are going to remain in Spain."

It was such a betrayal that the people demanded a vote on the point, a referendum. But the prime minister, the whole bureaucracy, the whole government, is now *for* American military bases and membership in NATO. Still, they do not have a big majority. The young people of Spain have still voted against them: forty-five percent of the people have voted against NATO. But the government with all their powers...certainly they managed to get just a little bit bigger number of votes in favor.

If this man had any sense of dignity he would have resigned, because he was chosen for a simple program. HE was not chosen--the program was chosen, and because he has dropped the program he should resign immediately. But these politicians seem to be so shameless, with no dignity, with no honor, with no self-respect.

He wanted me to stay in Spain, but the problem was the American pressure. For one month he went on postponing. He informed me that I should not leak the news that Spain had invited me, because the royal family of Spain, the prime minister, the president, the cabinet--they would all be at the airport to receive me. I was going to be their invited guest, so THEY would proclaim the date and time, and they would inform me.

But slowly, slowly he saw that if forty-five percent of the people can vote against him, then to bring a man like me into the country is dangerous because these young people are bound to be influenced by me.

The parliament decided that I should be welcomed, the cabinet decided that I should be welcomed, but finally the prime minister informed me that it would not be possible; politically it would be difficult.

I know the difficulty; the difficulty came after the referendum. And I have been telling John every day that if any decision has to be taken, it should be taken before the referendum. After the referendum I don't see any hope, because once the prime minister sees how many people can vote against him, he will not be courageous enough to invite a person who can influence his people.

This is the fear, and the fear is now almost all over the world, in every country--strange fears. *psycho10*

One man in Spain, a famous novelist, was very much interested in me because he has read a few of my books which have been translated into Spanish. He was working for one month continuously for me to go to Spain, and he is well-known in the whole Spanish speaking world, well respected, even by the politicians. He was talking to the president, to the prime minister, to the royal family, and they were all willing for me to come there. Then these letters from America, from Germany, from Greece, from Italy, started pouring in.

Just yesterday he informed me, "Now it has become difficult. Even the president has told me, `You don't get involved in it. That man is very dangerous. Even your association with that man may bring difficulties to you; you just keep out, don't mention his name!'"

But he asked, "What danger is there?"

He said, "You don't ask! It is a very dangerous situation." *psycho37*

Then came a letter from the German government that three criminals are traveling with me. They called my secretary, Hasya, and told her,"We don't have anything against Osho, but from the German government there is tremendous pressure that three criminals are with you."

She asked, "Who are the three criminals, and what crimes have they committed?" By insistently asking, we have come to know only that one is German, one is Canadian, one is American. Strangely enough, there is no German in the group, so one third of the information is absolutely wrong. There are a few Americans, but none of them are criminals, and none of them remembers that he has committed any crime! One is a Canadian: he is shocked by hearing it--that he is a criminal. There are no charges against him. *psycho27*

Just a few days ago, it was reported to me that the American government has finally succeeded in putting my name on the wanted list of criminals with Interpol--the International Police. Now I am a "wanted criminal."

I am not hiding--but it is just to make every government antagonistic to me. There is no crime that I have committed, but any government seeing my name among the "wanted criminals"--those are the international criminals--will immediately stop me if I ever want to enter their country. Interpol cannot do anything--because I have not done anything. But just the name on the list will help the American government to convince other governments that the man is an international criminal.

If to help people to become lions instead of sheep is a crime, I *am* a criminal. If to help people to be just human beings--not Christians, not Jews, not Hindus--is a crime, I am an

international criminal. And all the religions will agree, because nobody wants their sheep to be taken away from the fold. I am a robber.

No country wants nationality to be condemned. I am against nationality, because it is one of the worst things that has happened in the world. I want a world without nations. Nationality is not something to be glorified; it is the cause of all the wars, all the bloodshed. Naturally, all the nations will agree I am an international criminal. *zara106*

On 18 March, Osho's jet lands in Madrid and is surrounded by Guardia Civila, while the Uruguayan consul stamps Uruguayan visas in the passports of Osho and his attendants. Osho then flies to Dacca, Senegal, where they stay overnight in a hotel. On the same day, the European Parliament discuss a motion to prevent Osho entering any EEC country

Because I said in Crete, "If you don't allow me any land anywhere, I will have a jet plane and I will be living on that," they immediately started a movement that I cannot land at any airport in Europe.

I am really enjoying that a single person who has no power can make these pygmy politicians just go out of their minds! I had just mentioned it, and immediately the European parliament tabled a resolution, which they will be discussing soon and passing, that I cannot land at any airport in Europe. *psycho42*

Countries like the Bahamas, and other countries--Panama, and a few other islands near Panama, I have not even heard their names--and their parliaments have started discussing and deciding that I should not be allowed in their country. *psycho37*

Just today Anando informed me that Venezuela--I have never thought about it!--has passed a resolution that I am banned, I cannot enter into the country....

The European parliament has a resolution now to ban me collectively, rather than separately, so all European countries who are members of the parliament automatically become closed. *psycho23*

They have nothing against me, but my ideas seem to be more dangerous to them than their own nuclear weapons. In a world where one mad dog from America bombs a small country like Libya, where a Russian nuclear project (Chernobyl) just goes berserk almost like human beings...amongst all these problems, the parliaments of the world are discussing me, discussing whether to allow me into their country or not. It is hilarious. *mystic21*

The German government allowed all the terrorists of Europe--skinheads, punks and all kinds of idiots--to have a world conference in Germany. These people are making bombs, these people are creating terror everywhere, killing people. These people are allowed...I am not allowed into Germany.

You can see the mind: I am more dangerous to them than all these terrorists. And they are having a world conference...? No, they are not afraid of terrorists; they have enough

armies for them, they have enough weapons for them. They are afraid of an unarmed man who simply teaches people to love, to be silent, to be blissful.

You can see that blissfulness is more dangerous to these people, silence is more dangerous to these people, meditativeness is more dangerous to these people. *socrat18*

Just the other day a German court has given us its verdict, that the German government was wrong to declare me dangerous.

A fight was going on between sannyasins and the German government in the courts, and the German government was trying to prove that I am a dangerous man. And all that they could prove was that I could prove a dangerous man. And the magistrate seems to be a fair man, intelligent. He said, "That can be said about anybody--*could prove*--but you don't have any proof that this man has been dangerous. On what grounds are you predicting the future? And just on your assumption?" So he has prohibited the German government from using such words against me, or my followers--that they are dangerous, that they are a cult.

This government's effort to prove that I am dangerous because I *could* prove dangerous...but in what ways could I prove dangerous? Can I manufacture nuclear weapons there? They cannot even say it. They know what the fear is, but to say it will expose them, it won't help them.

The fear is that I can catch hold of the younger people, and they don't have any way to prevent it. Their philosophies are dead and their theologies are dead, their churches are graveyards, their priests and their popes are just corpses from the past. They don't have any argument for the present, for the new age, for the new man. *transm11*

It is such a strange world. Just a few days ago, a court in Germany in a way decided in my favor against the government, but in a way the judge could not understand my approach to life. The government was trying to prove that I am not a religious person, because I myself have said that religion is dead, I myself have said that I am not a serious person, and the judge said: "Those statements were made in a press conference, they cannot be taken seriously. And we do not know the context. You have to produce statements from his written books. I consider him to be a religious man, and I consider his teachings to be a religion. And whatever he is saying and doing is a serious work."

Although we won the case, the judge could not understand, neither could the government. *transm12*

You will be surprised: I am being discussed in parliaments of countries where I have never been, even in countries where not a single sannyasin exists, as if I am the biggest world problem to them. They are facing the nuclear third world war, but their worry is about me!

It is significant that they have recognized that if I am allowed to go on teaching, their rotten societies will start collapsing. And I am going to continue no matter what; they cannot prevent me. I will find my ways. And now more than ever I am going to sharpen every argument against them and expose every government that has been preventing me from reaching my own people.

And of course my people are with me. Once I make a declaration that now we are on the warpath and that in every country the sannyasins should go to the courts and start fighting the governments, we are going to create worldwide chaos. I am just waiting for the right moment. Once we have a settlement of our own, we are going to fight each and every single government that has been nasty. And we are sure to win.

And you will be surprised that even attorneys...One topmost attorney from Germany has asked if I can give him my authority to fight the case, because it is absolutely against the constitution and he knows that that case will make his name international.

Another attorney, again a topmost attorney, from Spain, is just waiting for the signal. He wants to fight the government. He says, "There is nothing. I have looked in all the files of the government and there is nothing against you. All they are saying is nonsense without any proof, saying that you have avoided taxation." Now the Indian parliament itself will be a proof that I have not avoided any taxation in India or in America or anywhere else.

We are going to fight. It is going to be joyful. Just for a few days I am preventing them. Let us settle somewhere; otherwise it will become difficult--any country will become afraid that these people can go against their politicians, their government. So once we have settled we are going to fight all around the world. It is going to be a merry-go-round. *mystic06*

Sannyasins are protesting it because it is absolutely against the German constitution, against German law. There is not a single precedent! Not only in Germany but all over the world, there is not a single incident prohibiting a man who has never before entered your country. How can you judge that he is going to be dangerous?

So they asked five hundred world-famous, prominent intelligentsia from different fields--professors, scientists, poets, painters, dancers, actors. Up to now they have received one hundred and fifty letters of strong support, an absolute protest against the government.

They have also received a few letters which are in support of the government. A few points in those letters were so hilarious that they have sent me those few points. One point was: One Protestant high priest has supported the government because he thinks I am a Catholic, and Germany has to be saved from the Catholic religion.

Such fear shows deep doubts. You are not certain about your Protestant theology; you are afraid somebody may make punctures in the balloon of your faith. *sermon12*

Sixty-five prominent figures in Italy, internationally known people who have contributed in different dimensions, have protested, "Why is he not being allowed to enter?" *transm45*

And what is happening there, will happen in Germany, will happen in Greece, will happen in England, will happen in Spain, is going to happen everywhere. Sannyasins have to create a worldwide chain of protests, signed by all the important creative artists, novelists, musicians, sculptors, dancers, actors, directors--people of all dimensions who have made an impact on the world.

Collect their names for the protest first, in every country, and then send a final protest to the U.N., with all the protests of all the countries together--because now it is not a question of one country; if the European parliament decides that I cannot even land my plane at their airports, you cannot now take me just as an individual.

I have become representative of a worldwide intelligence of creative, talented people.

That is my country.

And my sannyasins have to go to the U.N., because this is simply ugly. *psycho10*

Osho visits Uruguay,

and creates a Mystery School

On 19 March, Osho flies to Montivideo, Uruguay. He stays in the hotel Hosteria del Lago for a week, and then moves to a private residence in Punte del Este. On 12 April 1986, Osho gives discourses and explains the new phase of his work which is his Mystery School around the world.

Nobody had any commune the way we tried, and both the experiments have given great insights into human nature, so nothing has been a failure. We have learned much. So now I am not going to create a commune. I am going to create a totally different thing: a mystery school...forty, fifty people will be there to take care of the school, and two hundred, three hundred, five hundred people can come for a one month course, or a two month course, or a three month course, and move on. And slowly, slowly we can train people so that they can open mystery schools around the world. A school is a different thing. You come for three months to learn something, to go through some experiences, and then you are back in the world, to your work, to your job....

So my new phase of work is a mystery school. You work in the world, where roads are already there, houses are already there, you need not make them. Factories are already there...in thousands of years the world has created all that. So you can manage--five hours work five days a week is enough. On the weekend you can meditate, you can go into silence or you can go to some isolated spot and just relax. And in a year you will be able

to earn so much money, save so much money, that you can come here for one month, two months, three months...as much as you can manage.

Then being with me has no connotations of work. Then being with me is simply joy, celebration, meditation, singing, dancing. Those three months are simply holiday. You forget the world for those three months. They are pure search for the truth. And after three months, whatever you have learned, continue it at home; there you have time. Five hours you work--you have enough time; you can get at least two hours for yourself.

Not only this...when you start living with me there is a possibility that you may start taking me for granted, that I am always here. Nine months being away will bring you closer to me, because distance creates longing, creates love, creates understanding. So each year you will be coming, then going. Whatever you can manage...you can come twice. You will not be a burden on anybody, and there is no need for anybody to dominate you; there is no need for any strict discipline--work needs that. There is no need for coordinators, so we can avoid the power trip.

But both our communes have helped to bring us to this point where we can start a mystery school. Without those two communes it would have been impossible. This is my way of looking at things. Even failures bring you closer to success, because each failure gives you insight into what went wrong, how it went wrong. So both the experiments have been immensely significant.

Now we are in a position to create a totally different kind of place, which is simply a festival all the year round. People will be coming and going. They will take whatever they learn and they will practice it in the world, and they will come again to renew, to refresh, to go further, deeper. Only a skeleton crew will be here to take care of you. *psycho38*

In the land of money, power, designer drugs like "ecstasy" and enlightened insurance, many of your sannyasins are now working with a job, and earning their livelihood. Laughter, a sense of humor, and a deep love and gratitude towards you, keep us all connected with each other somehow. With your people in the world now and physically so far away, has your work with us taken on a new significance?

It has certainly taken on a new significance, a new turn.

I always wanted my people to be in the world, occasionally coming to me, being with me, refreshing themselves, then going back again to the world--because the world has to be changed. We are not the ones who renounce the world....

This world is not to be renounced. There are beautiful people, there are immensely capable people; they just have never come across a person who could have triggered a process of mutation in their life. So my idea has always been: come to me whenever you start feeling, "Perhaps I am living in an illusion." Then come and just touch me. Let

yourself be showered by my presence, my love, so that you can regain confidence, courage, and you can go back to the world.

But the world is where the work is.

This is a mystery school.

We prepare people to send them to change the world.

That was from the very beginning my idea of a commune, but because I was silent and in isolation, things went not according to my idea. The commune, rather than becoming a refreshing place, a place for holiday, became just another world of work, of hierarchy, of bureaucracy. All those things that we wanted to change evolved in the commune itself.

So my new phase of work will be that there will be a mystery school. It will live like a commune, but the people will be changing. People will be coming whenever they can manage, whenever they need. There will be a certain number of people who will be permanent, to take care of all the visitors. But the commune will be a continuous pilgrimage place--where you learn something, where you drink something, and go back to the world.

We are not the renouncers--we are the revolutionaries.

We want to change the whole world.

And in changing the world, you will change yourself. You cannot change anything else unless you go through the change simultaneously....

It is good to be only for a few days with me and then go into the world. Take the music, take the ecstasy with you, spread it, and whenever you feel thirsty, come back again.

So it will be a world school of mysticism where people will be coming and going, taking the message to all the nooks and corners of the world. And I don't want you to be in any way associated with anything...road-making, making houses, and creating a dam--all that is just damned foolery!

I simply want you to remember me as a flower, a fragrance, a flame, a light; associate me with these things. That is going to be the purpose of the new mystery school. *psycho17*

From all over the world messages have come to me that at every center, even though the whole movement is in a difficulty--I do not have a home, the movement does not have a headquarters--from each small center news goes on coming that new people are becoming sannyasins, people who we have never thought would become sannyasins. The pressure from all the governments of the world is helping immensely. Anybody who is courageous, who has some respect for freedom, some taste of intelligence, has started coming into the movement.

A few old faces will be lost, and it is good that they are lost. Perhaps they were no longer in tune; their time was over. You can be with me only if you are alive. The moment you are dead, we simply celebrate. We say good-bye to you, and you vacate a space for some new one, some new blood, new life, a new flower to take your place. This has been going on....

There are many layers of people who have been with me and have dropped. Only very few people have remained with me from the very beginning; they are the most blessed ones. Since they have come they have broken their bridges, they have forgotten to look backwards. They know they have come to the home they were searching for and seeking, and now there is nowhere else to go. *transm07*

All my life I have been trying to escape. Even living with you this habit is sometimes there, but it fades completely as soon as I look into your eyes--then what a tremendous relief.

And when you look into my eyes, the feeling disappears because you need those kind of eyes; you have been looking for them without knowing it. Your escape has been a search.

The word `escape' is condemnatory. You have been *searching,* and because you were not finding in one place you were rushing to another place; not finding in one person you were rushing to another person. And this is happening all over the world: people are changing places, changing their lovers, changing their friends, changing their jobs, but somehow, nothing seems to fit. Their inner thirst remains the same. Not only the same, it goes on increasing as they grow up.

If it happens looking into my eyes that your desire to escape disappears, that means you have found the key. You need such a presence, you need such people, you need such eyes around you. You yourself need such eyes, with the same depth, with the same clarity, with the same insight--and you will find yourself at home....

Looking into my eyes you feel that the fever of escaping from everywhere has disappeared.

We need more and more people who can give this sense to hundreds of young people, that they have found a guide, a friend whom they can trust, who can become their hope. And that's my idea of what we will be opening in different countries.

First I have to make the model of the mystery schools in one place. And we will be opening them all over the world, so the young people who have no guidance and fall into the hands of exploiters, fools, all kinds of con men...this can be stopped. These mystery schools can fill the gap--the generation gap. They can create respect for your parents and they can create the art of bringing up your own children when the time comes. And they can give you an experience of your own being.

This is a great necessity. If it doesn't happen, then the younger generation is going to be terrorist, or all kinds of things they will do--Hare Krishna movement, which is simply foolish, Witnesses of Jehovah...but they will be caught somewhere. If they cannot find the right place they are bound to be caught somewhere.

They used to become hippies; now that has gone out of fashion. Now there are punks, skinheads, and all kinds of stupids!--but really they are in a vacuum, and they want a certain identity. So any will do, and they will do all kinds of acts which are destructive for no reason at all, for the simple reason that they are doing something--something of great importance.

The mystery schools can manage all these people slowly slowly....

All these people can be absorbed in the mystery schools. We just have to create magnets for every mystery school, which is not a difficult job. *mystic22*

Sitting in your presence is such a beautiful experience. We call it discourse. This word seems to me so poor next to what is happening here. Is there a word in any language that could point to, if not describe, what is happening between the Master and the disciple?

There is no word in any language for what transpires between the master and the disciple. It is the strangest phenomenon in life. It is not a relationship, it is something far deeper, far greater, far more eternal. Once you have known the taste of being a disciple, the last problem for the master will be how to help you drop it--the idea of disciplehood--because it is so fulfilling, so perfect, that one doesn't want to stop it....

The culmination of disciplehood is the devotee. When the disciple is perfect he enters into a new phase, which is that of the devotee. Now he feels no distinction from the master. Now there are two bodies but one soul. Now he even hears things which are not said, he understands things which are not indicated. He starts feeling the very vibration of the master's being. The devotee is absolutely unknown to the West.

You are right: what is happening here is not of this world. It is in this world but not of this world. We are trying to bring the other world in--to smuggle it into this world. *transm03*

It is one of my deep desires that when our mystery schools are functioning, slowly slowly, we will bring from all over the world the great mystical scriptures, without any consideration of to whom they belong, and publish them with the latest commentaries, so that mysticism does not remain just a word but becomes a vast literature, and anybody can devote his whole life to understanding what the mystics have given to the world.

Nobody is taking note of it, and its significance is tremendous--because it is not only literature, it has secrets for the transformation of your being. *transm25*

There are many diamonds in that small group--the Jainas--which can help many people. They are available, but they are available in a language which is no longer alive; they are written in Prakrit.

That word is also worth understanding. It is thought that Sanskrit is the oldest language. There is a consensus amongst scholars that Sanskrit is the oldest language of the world; only Jainas don't agree with it--their language is Prakrit--and I feel that they are right. The very meaning of the word `prakrit' is `natural', and the very meaning of the word `sanskrit' is `refined'.

Prakrit seems to be the original language which the people were using, and Sanskrit seems to be the refined form of it which scholars were using....

All Jaina scriptures are in Prakrit. It is a very beautiful language because it has the smell of everything simple, unpolished...diamonds just out of the mine--not cut, not polished, but they have a beauty of their own, something wild.

It is the duty of the U.N. to bring all this literature--and it is vast--into international languages, and people will be simply shocked.

For example, Albert Einstein in this century talks of the theory of relativity--and Mahavira, twenty-five centuries ago, talks about the theory of relativity. Of course his conception is philosophical, he is not a scientist; but the meaning is the same. Albert Einstein has scientific evidence, Mahavira has philosophical arguments, but both are trying to say that in existence there is nothing which is absolute, everything is relative.

Aristotle divides everything into black and white--either this or that; his logic is either/or. Mahavira divides everything into seven categories.

It is more complicated, more complex, but shows tremendous insight, intelligence. Aristotle looks like a pygmy--and the world must be made aware that there have been giants of which you are absolutely unaware. *transm25*

All the techniques that have been developed--are based in human experiences.

Many of the techniques are based in the innocent child and his experiences. You have to regain that innocence to make the experience possible.

It is through centuries that people with keen insight into human affairs have been watching themselves and others, and finding methods. But all methods are based on certain experiences that naturally happen. But nobody takes care of them; on the contrary, the society tries to repress those experiences, because those experiences will certainly make the individual rebellious.

For example, Jalaluddin Rumi became enlightened with a very strange method that he had remembered from his own childhood, whirling....

All the techniques of the world--I have looked into every technique possible, to see how it must have come. Because they are not inventions, they are based on some human experience which was already happening. It just had to be made more acute, more sharp, more methodo-logical, more clean and more clear, so that the person is not doing it on any biological basis or physiological basis for some small gain, but was searching for the ultimate truth through it.

All methods have happened that way.

I have not come across a single method which is not based in human experience. It seems that nature provides you already with everything to transcend the ordinary mind and to reach to the superconscious. But unfortunately we don't use it, we don't even understand it.

But there have been people who have collected all the possibilities, made them clean, short, simple so everybody can use them.

It will be really a great job. If I have time I would like to go into explaining every technique used throughout the world, from which human experience it has arisen.

But one thing is certain, that there are no techniques for spiritual growth which can be artificially enforced on a man. Nature has already provided--you can purify it, make it better, make it more refined. But there is no way to make an artificial method work.

With nature, no artificiality is going to help.

And when nature itself is ready to help you, it is simply stupid to go for artificial methods. *transm27*

But remember, every technique can only give you an experience; I want to give you the experiencer, not the experience. Experience comes and goes; don't rely on it. Unless you have found the experiencer...Who is feeling joy? Who is feeling pain? Who is feeling well-being? Who is feeling sad? *Who is this consciousness?*

Every effort should be to reach to this innermost center of the cyclone. Your whole life is a cyclone of change, of changing scenes, changing colors, but just in the middle of the cyclone there is a silent center. That is you.

My effort is to help you to find yourself. *socrat17*

Experiments in Meditation with Hypnosis

Osho emphasises using hypnosis to relax deeper into meditation. Experiments are made with techniques of hypnosis, which continue to be an integral part of the Meditation Academy

As far as I am concerned, hypnosis is going to be one of the most significant parts of the mystery school. Such a simple method, which only demands a little trust, a little innocence, can bring miraculous changes in your life--and not in ordinary things only. Slowly it can become the path of your meditation.

You meditate, but you don't succeed. You don't succeed in watching; you get mixed up with thoughts, you forget watching. You remember later on, "I was going to watch, but I am thinking." Hypnosis can help you; it can make the watcher and the thoughts separate.

For spiritual growth I don't think there is anything more important than hypnosis. *psycho44*

We are going to use hypnosis for many things--for meditation too. If you are finding difficulty in meditation, then first go through hypnosis so that it gets deep into your unconscious that meditation is a simple thing and you are perfectly capable of it. Hypnosis can create that conviction in you. And then sitting you will simply go into meditation without any difficulty, because your whole unconscious will be supporting it; there will be no opposition, no objection. *mystic23*

Hypnosis should *not* be understood as meditation. Hypnosis is of the mind, and good for the mind, good for the body. Meditation is neither of the body nor of the mind, but belongs to the third within you--your being. It is good for the being, it is nourishment for the being. *psycho04*

Wherever we establish our school, I would like trees to be hypnotized for curing people. Trees can be hypnotized for other purposes too--for helping people, encouraging people. If people are learning music, they can help them so they learn fast, so they get better in their subject matter. If they are learning mathematics and they are stuck...or they feel that they cannot learn any subject. Hypnosis can remove any obstacle without any trouble. *mystic23*

I have been attempting to hypnotize myself. While I have been able to relax very deeply, that's all that has happened. I am not aware of any resistance to letting myself fall into the unconscious. On the contrary, it feels like a whole new trail that I would love to explore, yet for some reason hypnosis hasn't happened.

The problem is that the very idea of self-hypnosis creates a subtle tension of which you are not aware.

Just think of the idea that you are trying to hypnotize yourself. Who is trying?--because *you* are trying to hypnotize *yourself*, your very trying is the barrier. And naturally without trying, it will not happen, so you are in a dilemma: if you don't try, nothing happens; if you try, your very trying keeps you alert, and that alertness will not allow hypnosis to happen. Hypnosis needs no effort on your part.

So self-hypnosis has a different process. The process is: first be hypnotized by somebody else whom you can trust. If you don't trust then you will hold yourself against being hypnotized. Second, the person you choose to hypnotize you should not be a friend, a lover, with whom you are very intimate, because then you won't take him seriously. You will giggle and laugh, and that will destroy the whole thing. You should choose a person you respect, you trust. You feel a certain integrity in the person...then let him hypnotize you.

Relaxation is happening, so there is no difficulty. On your part you relax. Just a small part cannot relax, because you are trying to hypnotize yourself. That part also will become relaxed because somebody else is doing it. Or if you are afraid of people hypnotizing you...Centuries of condemnation of hypnosis have made people afraid that if you are hypnotized by someone you will be under his power and that then he can manage to make you do anything, and you will have to do it. In that case then you can use a tape recorder.

Nobody disrespects a tape recorder. Nobody distrusts a tape recorder, nobody is intimate with a tape recorder, nobody loves a tape recorder. So all the conditions that are needed, the tape recorder fulfills. And it is *your* tape recorder. Close the door and put in the tape recorder all the suggestions that you have been making to yourself. Then relax and let the tape recorder do the hypnotizing.

So either a tape recorder or a person, whichever you feel better with. I would suggest a person, because a person will take care. The tape recorder is poor: whatever you have suggested, it will repeat. It cannot do anything else. It is a pundit, a rabbi. Choose anybody from here--Kaveesha will be helpful to you.

So let the other person hypnotize you and while you are in deep hypnosis, the other person simply gives you one suggestion--that if you count from one to seven slowly...Any time you want to be hypnotized, you simply relax and count from one to seven, and you will be hypnotized. So there is no effort on your part to hypnotize; you don't have to do anything, you simply have to count--and that too comes from your unconscious, not your conscious. The conscious is completely relaxed.

This suggestion has to be given in at least three to seven sessions. Have a ten minute session every day for seven days, but only one suggestion again and again in those ten minutes--that whenever you want to hypnotize yourself, just count from one to seven very slowly, but not suddenly.

First relax, focus your eyes on something. A light bulb is good. Don't blink your eyes, and when you feel you are relaxed, and your eyes are droopy, tending to fall asleep, start counting from one to seven very slowly, in a very sleepy way, not very loudly, whispering to yourself. And by the number seven you will be deep in hypnosis, and this hypnosis will last for ten minutes.

These suggestions have to be given in three to seven sessions. Don't try it after one session is finished. Don't try it, because if you fail that failing leaves a suggestion in you that you are not going to succeed. So for seven days don't try--just let the other person do it. Try on the eighth day. The eighth day the other person can simply sit by your side, just to give you the feeling that you will be taken care of, and then slowly the other person is removed. You become perfectly capable of hypnotizing yourself.

The difficulty in self-hypnosis is because the self is involved; it has to hypnotize itself. It is like pulling yourself up by holding onto your legs and trying to reach to the sky. You won't reach, you will fall flat on the ground. You may hop, but hopping is not the question; you wanted to fly.

Self-hypnosis has an intrinsic difficulty; hetero-hypnosis is always simple, very simple. But when you succeed for the first time in self-hypnosis, you will feel great joy. You have been able to do something which is contradictory. To avoid the contradiction, the other person is needed. *mystic36*

I had my first hypnosis session yesterday. As I came out of it I gazed at the trees being blown about by the wind. In comparison to their movement, I felt such a stillness that I thought, "If I had with me always even a fraction of that peace what a different person I would be, how differently I would perceive my surroundings." It felt like the most amazing revelation to discover that relaxation is the key to all that I hold most precious. Is this the essence of the beautiful biblical phrases, "Be still and know," and "The peace that passeth all understanding"?

Yes. Relaxation is the key to your own innermost being. And relaxation consists of stillness, consists of peace; and certainly this stillness, this peace, passeth understanding. You can *know* it, you can *be* it, but you cannot explain it. You cannot theorize about it. It remains the most mysterious experience.

The *Bible* is right. If you are still, you will for the first time know who you are--your being--and your being is divine. You are part of a godliness that surrounds everything.

Just these small moments of relaxation, slowly, slowly will make you aware that they need not be moments; they can become your whole lifestyle. All twenty-four hours you can be silent and peaceful, doing everything in life that is necessary. Still doing these things will not be disturbing your peace or your silence; it will not distract you from your being.

That is one of the most significant points that I want to emphasize, because in the past what has happened is that people who became silent and still became afraid of the world. It was a natural reaction. They thought that now how can they be just a shopkeeper, a clerk, a stationmaster, a father, a teacher?--with all these responsibilities their silence will be lost, their peace will be disturbed. So all the old religions of the world became antilife: "Renounce the world. Escape to the mountains, to the caves, where you can protect your treasure of peace and silence." But it was a fallacy.

The real peace, the real silence, needs to be tested here in the world, in the marketplace. If it is disturbed that simply shows it was very superficial--you have to go deeper into it. And the marketplace is helpful to show you....

The world is a great school.

Experiment, meditate, and be constantly in touch with things which disturb you. One day nothing will be disturbing, and that will be the day of great rejoicing. *mystic41*

After two weeks of hypnosis sessions, I can now see my resistance to relaxation. In looking for a cause for this, I saw that to me, to relax means to be lazy and useless....Would you please explain what relaxation really is?

I am not telling you to relax the whole day. Do your work, but find out some time for yourself, and that can be found only in relaxation. And you will be surprised that if you can relax for an hour or two hours out of each twenty-four hours, it will give you a deeper insight into yourself.

It will change your behavior outwardly--you will become more calm, more quiet. It will change the quality of your work--it will be more artistic and more graceful. You will be committing fewer mistakes than you used to commit before, because now you are more together, more centered.

Relaxation has miraculous powers.

It is not laziness.

The lazy man may look, from the outside, as if he is not working at anything, but his mind is going as fast as it can; and the relaxed man--his body is relaxed, his mind is relaxed, his heart is relaxed.

Just relaxation on all three layers--body, mind, heart--for two hours he is almost absent. In these two hours his body recovers, his heart recovers, his intelligence recovers, and you will see in his work all that recovery.

He will not be a loser--although he will not be frantic anymore, he will not be unnecessarily running hither and thither. He will go directly to the point where he wants to go. And he will do things that are needed to be done; he will not be doing unnecessary trivia. He will say only that which is needed to be said. His words will become telegraphic; his movements will become graceful; his life will become a poetry.

Relaxation can transform you to such beautiful heights--and it is such a simple technique. There is nothing much in it; just for a few days you will find it difficult because of the old habit. To break down the old habit, it takes a few days.

So go on using the hypnotic technique for relaxation. It is bound to come to you. It will bring new light to your eyes, a new freshness to your being, and it will help you to understand what meditation is. It is just the first steps outside the door of the temple of meditation. With just deeper and deeper relaxation it becomes meditation.

Meditation is the name of the deepest relaxation. *transm33*

In discourse the other morning I had a realization that was so obvious I cannot believe I just got it: I've been dehypnotized...can't believe how deeply programmed we are against hypnosis, and how ever so gently you have been pointing that out to us--so much so that we even think it is an insult when people say, "Osho has hypnotized you," when in fact it's the greatest gift on the earth. Your patience, brilliance, compassion, mastery and wisdom has me in constant awe.

What you are saying is exactly true. My talking to you has not the ordinary purpose that talking serves: indoctrination--that is not the purpose of my talks. I don't have any doctrine; my talking is really a process of dehypnotization. Just listening to me, slowly, slowly you will be free of all the programs that the society has forced you to believe in. Just by listening with an open heart, with a receiving gratefulness, it is bound to happen.

There have been hypnotists but nobody has ever tried speaking itself as a method of dehypnotizing. It can become a music in you; it can relax you, can make you silent, can give a new rhythm to your heart...a new feeling of my presence, a new perception of reality.

And I may be talking about anything. It is not the question that I am talking about *these* things; these are by-products. I may be talking about A or B or C--which are absolutely unrelated to dehypnosis. The question is your way of listening. If it is right, then whatever I am saying will relax your being totally, and slowly, slowly your conditionings will start falling apart.

And I want to do it this way. I don't want to hypnotize you--that means to make you first unconscious. This way there is no need to make you unconscious. You become more conscious, more alert. You are becoming conscious and alert in order to listen to me. But my purpose is not to teach you something, but to use teaching as an excuse to make you conscious, alert, so you can start touching the superconsciousness in you.

And from superconsciousness a higher quality of hypnosis arises.

The ordinary methods of hypnosis can be dangerous; you can be in the hands of a person who can use you against yourself, because you *are* unconscious. You are not in a better state than your normal consciousness.

Nobody before has used speaking to help you to become superconscious, so I need not say to you, "Drop this, drop that"--I do not have to give you post-hypnotic suggestions.

Everything will be happening here-now, and it will be happening in your fully-alert state, so you cannot be used, cannot be misused; you cannot be exploited.

Hypnotism became condemned because people started exploiting it. Anybody who is as unconscious as you are can use the technique of hypnotism. That's why it became condemned; otherwise such a beautiful phenomenon which can help you towards meditation would not have been condemned.

My way cannot be misused. And when people say to you that you are hypnotized, don't feel hurt. Tell them, "Yes, we have been hypnotized to wake up. We have been hypnotized to enter into superconsciousness. We have not been hypnotized to go into lower realms of the mind, but to the higher superconscious or collective superconscious"--and finally if you simply go on listening to me, doing nothing, the cosmic consciousness is going to be your experience.

But I have never said it before, and people have always wondered: if I don't have a religion, don't have a doctrine, don't have a teaching, then why do I go on talking to people? I could not tell them; they would not understand. Only those who will experience the relaxation of superconsciousness will be able to see the point. And then certainly, as you say, they will understand how long I have been waiting, and how long I have been patient, and how I have been condemned for things which have nothing to do with me. But I have remained silent--because it does not bother *me;* the only thing that I am interested in is that my people should attain to the state from where they cannot fall before I leave the body.

I cannot give you anything more precious. *psycho42*

Just a few days ago, Anando brought me a press clipping. The man was authentic in writing it...he was puzzled, he could not understand what is happening. He had been listening to me--he had come as a journalist to report--he had never heard such long discourses, and on subjects which were not his area! So he reports on me: "What is striking," he reports, "is Osho speaks very slowly, with gaps--sometimes with closed eyes, and sometimes he looks very intensely at you. He speaks so long that one feels bored, but the strange thing is that after this boredom one feels a deep serenity, a silence--which is strange, because usually out of boredom one feels frustration, one feels angry."

But he has observed well his own mind...one feels a certain serenity, silence, peacefulness, and finally it seems that a kind of hypnosis has happened: "Perhaps this is Osho's method--to speak slowly, to speak with gaps, so that you start feeling bored. But out of that boredom comes a serenity."

It is strange for him--it is strange for Western psychology too--that if boredom is used rightly it is going to create serenity, peacefulness and a state of hypnosis. And hypnosis is healthy: It is not meditation, but it still somehow reflects meditation. *psycho04*

I am not even telling you to meditate. I am just talking to you and creating a certain atmosphere in which meditation *happens* to you.

So while you are here, see the difference between doing and happening. Alone also, let it *happen.* If you become accustomed to my voice, perhaps you can put on the tape recorder: forget about meditation; you just listen and the meditation will come. And, slowly slowly, this coming of meditation can be detached from listening to me. *mystic24*

There are moments I can see--perhaps many times you see them too--when there is utter silence. Then you cannot count how many people are here. There is only one consciousness, one silence, one nothingness, one selflessness. And only in that state can two persons live in eternal joy, can any group live in tremendous beauty; the whole of humanity can live in great benediction. *psycho18*

A few therapists betray Osho

In the commune I had hundreds of different therapeutic schools working, but I was working to destroy every therapy. The therapists were working to destroy your problems, and I was trying to destroy therapies and the therapists!--because a therapy can be only a temporary relief, and the therapist can be only a very superficial help. *spirit06*

Teertha was hoping.... He was the first therapist to join the ashram; naturally, because he was the first, he became the chief therapist without any formalities. Nobody had told him that he was the chief therapist. It was just by coincidence, because he was here before anybody else--the other therapists came later on--that he managed to become the chief. And there was no harm in it; somebody had to take care of all the therapy groups.

When the commune dispersed, Teertha saw clearly that I cannot be in America--for fifteen years I cannot enter America. And in India the American government is pressurizing the Indian government that no foreign sannyasins should be allowed in.

Seeing the situation, he thought it was better to open an institute of his own in Italy. There was no harm in opening the institute in Italy. I had to tell my therapists that wherever they were they should continue to create institutes, communes, because all European countries have banned me. I cannot enter into Europe, I cannot go to America, and foreign sannyasins cannot come into India.

Now there was no need to accept me as his master; there was a chance of becoming a master himself. So Teertha has become a mini-guru. He knows nothing about enlightenment. He has never meditated. Here he was involved with his groups, which have nothing to do with meditation. And I have told these therapists, "You should meditate," but it was against their egos, because they were therapists. Thirty or forty

people were joining their groups, and they were the leaders. To meditate with the same people was against their egos, so they never meditated.

People must have been asking him, "Is your institute Osho's institute?"

He said, "I have not been Osho's disciple.... "

Then what was he doing here? What was he doing in America? And the same has been done by Somendra, by Rajen, by a few other therapists--they are all therapists. Finding an opportunity that they can become mini-gurus.... But for that they have had to deny that they had anything to do with Osho.

There were many reasons why I told you to drop the malas, to drop the orange clothes: First, so that you can enter this country (India); otherwise you cannot enter this country. Second, you will not be known to the world as my disciples, so there will not come any moment to deny it. I am simply trying to save you from telling lies, and making you absolutely independent even while you are here. You come here as friends--more than that seems to be risky. I will continue to do whatever I can do for you. I see not only your present--but possibilities in the future.

All these people are lying, and I don't feel it right to contradict their lies--they have been my disciples, I have loved them and I still love them. It is below me to contradict their lies. If their spiritual growth happens somehow, they may realize by themselves. *razor06*

Just the other day I had the message from a sannyasin that Teertha is saying to people that my state and his state are now the same--we are friends. For this he was hanging around for fifteen years. Rajen is saying to people, "Now I am no longer a disciple but a friend, and I have the same status."

These were the people that I wanted to get rid of as peacefully, as lovingly as possible....

Now in Rajen's groups even my name is not mentioned. What is the need of mentioning the name of a friend? You have many friends--you don't mention their names.

Teertha has made an academy. Devageet was there; he worked hard to find the place, to arrange it, hoping that it was going to be Osho's meditation academy. But when he saw the board being put up it said simply "Meditation Academy."

He asked, "But no mention of Osho?"

And Teertha and Vedana and others who were involved in it simply said, "We are all friends--why put Osho's name there?"

They printed a brochure, and Devageet was saying to me, "I cried, and I had to fight almost physically because Your name was not even mentioned in the brochure. It was not even mentioned that the meditations they will be teaching have something to do with

You. They have all their pictures in the brochure, but Your picture is not there." Because he fought so much, finally they agreed to put in a picture of me, a strange picture, an old picture that nobody would recognize--it must be a picture taken by someone in '74--and that too a small picture, and without mentioning my name or saying anything about who the person is.

Devageet, simply out of disgust, left the place. And now these same people are trying to have a world festival--in which my name is not mentioned. There is no need, naturally, to mention the name of a man who is your friend; you have many friends! But they will be exploiting the sannyasins.

The strategy is very clear, because I have been seeing: when they advertise their groups in our newspapers, newsletters, magazines, then they are in orange clothes with the mala. None of them is using red clothes or mala, and in the group not even my name is mentioned. But in advertisements, to attract sannyasins to participate in the groups, all of them are publishing their pictures with malas, with orange dress--as if they are old sannyasins. Just to make these people feel at ease, I withdrew myself from their lives....

It was simply hilarious when I read Teertha's letter. In the end he writes, "I am doing the same work as you are doing; the only difference is that you are doing it on a bigger scale and I am doing it on a personal scale, individual to individual. But the work is the same." And then came this second news that he told somebody on the phone, who informed me, "I am of the same state."

It is good that they are feeling good. *psycho24*

This weekend there is a big sannyasin festival in Florence with dance and meditation and music. Is your heart with all these thousands of sannyasins?

In the first place, there are not going to be thousands of sannyasins there, for the simple reason that the people who are organizing it are no longer with me. They are trying to cheat the sannyasins. Only three hundred sannyasins have booked for it, and the organizers are declaring it to be the first world festival since the last one in the commune in Oregon, America.

But my name is not mentioned in it. It is not my festival. It is those few people, those few therapists, who want to exploit the sannyasins. But they are in trouble, because three hundred sannyasins coming will only cover the expenses--they were hoping thousands would come. And also, the three hundred are coming because they are not aware that these people have started working against me.

My heart will be with my people wherever they are. I will be with my sannyasins--and I have to be, particularly to show to them that this is not my festival, that they have been deceived, that the people on the stage have ugly ideas. They are all pretending to be masters, that they have become enlightened.

But the festival is going to be a fiasco....

And you have to write to all your friends in Italy: "Make it clear to these people that you cannot exploit sannyasins. If you are no longer sannyasins, then simply get out from here. This is a festival of sannyasins--we will manage it. Leave the stage! The empty stage is far better than a stage full of those who have betrayed." *psycho32*

I have told you about a world festival that Teertha, Rajen, Poonam and others were arranging in Italy. Just yesterday the news came that very few people reached there; they have made a great loss of fifteen thousand dollars, and the whole thing was absolutely dead and flat. All these great therapists were on stage, but there was no celebration, there was no feeling that you are in the presence of someone who is enlightened. People left disappointed, disgusted with the whole thing....

It is unfortunate, but I will have to make my people aware of the dangers of these therapists, because they will exaggerate their claims, saying that they have been with me for fifteen years. But they have not been with me for fifteen seconds. They were playing their own small role of being a guru to a small group of people. They had come for themselves, but they forgot completely. This is what happens to accidental people: they come for one thing and buy something else. *psycho40*

We had a property of the commune in Laguna Beach in America, and our sannyasins were running it; we had made a board of directors. It was a three million dollar property. What Santosh did was, he took three hundred sannyasins from the ranch to Laguna Beach, and all the sannyasins became members of the Laguna Beach commune--and of course they changed the whole board of directors. Santosh brought his own directors, his own board, and he opened a dehypnotherapy institute in Laguna Beach. My name is not mentioned. He has appropriated the property without thinking of its legal implications....

Santosh has done a great service to us. Now he is the head priest. He knows nothing as far as experience is concerned, and he will destroy many people. So I have informed our people that something has to be done and Santosh has to be removed from there; or he has to pay three million dollars, and then he can do whatever he wants to do in the property. And our sannyasins have to be informed that his hypnotherapy is not going to help them. *psycho40*

Santosh has started publishing a small newspaper. Even my name is not mentioned anywhere in the institute for dehypnotherapy that he has created there. And in this newspaper, just two days ago I saw: he has an announcement that all the European countries have prohibited the entry of Osho into their countries, so those who are waiting, hoping that sooner or later Osho will be coming to Europe, should drop the hope. "And we are already doing the same work." Now, their whole fear is, if I come back to Europe then they cannot go on being mini-gurus--just like mini-skirts, nothing much material.

And Santosh is happy that I cannot enter America for at least five years. But they are wrong. It makes no difference whether I am in Europe or in America, Australia, or in India.

Those who have loved me and those who have drunk out of my well, will not find another who will be satisfying. At least right now, there is nobody else. There used to be one--J. Krishnamurti. Unfortunately, he is dead.

These people, at least ninety percent of them, will come back. The ten percent, the very hard-core egoists, may find it difficult to come back--although they need not find it difficult, because I never even asked you why you left. That is your business. Why have you come? That too is your decision, and you have all the freedom to join or not to join.

I am not at all disturbed or annoyed by anybody. Because here, with me, you are not supposed to give anything in return for whatever you feel I have done for you. And in fact, I don't need anything to be returned by you because it is not a bargain, a deal, a business. It is simply my love.

I love the truth--I have found it.

I have loved you--I have found you also.

Now my only remaining work is somehow to turn your eyes towards the truth. Once that happens, then there is no need for me to be here.

But I am not a serious man, I can still be here. So you don't be worried; most probably I will be here. *sermon21*

Osho is arrested and deported

Now, here again the same question arises: they want me to stay here, but the problem is who is going to sign the papers? The president is willing for me to stay here, but he does not want to take the responsibility of signing the papers. The foreign minister is afraid, and the minister of the interior is afraid. He is willing...it is absolutely right, there is no problem: I should stay here. But how can I stay here? Nobody is ready to take the responsibility. They have their fears. If something happens tomorrow, then that person will be caught; then his political career will be lost.

The foreign minister is supported by the American government to be chosen as secretary-general of the U.N. Now he wants me to be here but he cannot sign, because if he signs his career is finished. Then he cannot be the secretary-general of the U.N.

These people have changed. At least, as far as they are concerned, they are ready to accept me here; just they don't want to take the responsibility wholly on themselves. That much courage is not in them. But this is also a development. Perhaps somebody may gather courage, risk his ambitions or politics. It *is* risky, because once anybody signs papers then the whole force of the American government and the Spanish government and the German government will be used to throw that man out. That man should not remain in the ministry because he did not listen to all these governments' advice and he went against them.

And the people who are all saying yes, in such a situation will say, "We had warned you before. You did not listen." *mystic17*

They agreed, unanimously--and it is a very difficult situation here. It is a coalition government, it is not a single-party government; three parties together have made the government. To come to a unanimous decision is a very difficult thing, but they came to a unanimous decision. And the minister of the interior even informed the press that "Osho is welcome to stay here and do his work here." *mystic25*

In Uruguay, the president had been reading my books, listening to my tapes, and he was very happy to welcome me to become a permanent resident in Uruguay. All the forms were ready. He had given me a one year's permanent residency card, so that all the bureaucratic procedure was fulfilled, and nobody could say that I had been favored. And he said, "Then I would like to give you three years' permanent residency, which will turn automatically into your citizenship."

Uruguay is a small country, but very beautiful. I asked him, "Why are you interested in me?--because all the governments are passing orders that I should not enter their country. Not only that, my airplane cannot land at their airports.

He said, "They don't understand you."

The day the president was going to sign the forms, the American ambassador was continually watching, and the American government dogs of the CIA and FBI were following me everywhere. Their plane was either ahead of me or behind me. When they saw that he was going to sign for a permanent residency, which would turn automatically into citizenship, they immediately informed Ronald Reagan.

Ronald Reagan phoned the president of Uruguay, and said, "My message is not big, it is small: either force Osho to be deported within thirty-six hours from your country, or I will cancel all the loans for the future that we have agreed on"--which amounted to billions of dollars--"and I will demand back all the dollars that we have given to you as loans in the past. If you cannot pay, then their interest rate will be doubled. You are perfectly free to choose."

I have never seen such a soft-hearted person. With tears in his eyes, he said, "Osho, I am utterly helpless. For the first time, your coming to Uruguay has made us aware that we

are not free. Our country is economically a slave. Our sovereignty, our freedom is just fake. These are the alternatives given to me.

"I asked Ronald Reagan, `What is the need to deport Osho? I can simply ask him to leave--because for deportation, when he has a one year permanent residency, he would have to commit a heinous crime like murder, then only can he be deported.' But Ronald Reagan insisted, `I have said what I wanted to say--he has to be deported.'"

The president's secretary came running to me and said, "It is better that your jet plane leaves from a small airport, not from the international port, because there the American ambassador is present to see whether you are being deported or not."

It was an absolutely illegal demand, a criminal demand--a man who had not left his room...all those days I was there.

I said, "On what grounds can you deport me?"

He said, "There is no question of demand, no question of any law. It seems that for you, law does not exist." *mess201*

He said, "It is unfortunate that I have to do it. I am doing it against my own conscience."

Even this much the American president was not willing to concede: that I should simply leave the country. My plane was standing at the airport...I said, "There is no problem; I can leave the country. I will not put your country into such jeopardy."

He said, "The American president insists that You should be deported; You should not leave the country without being deported. I am forced to commit crimes: first, to tell You for no reason to leave the country, You have done nothing. Second, to deport You. But I am absolutely helpless. Still, I want one thing: that on Your passport there should be no stamp of deportation from Uruguay. We have a small airport--so move Your airplane to that airport, and in the evening leave without informing us; so we can say, `He left without informing us. There was no time to deport him.'"

But he was wrong. As my jet moved to the small airport--the American embassy must have been watching--the American ambassador was there with all the stamps and the official whose business it is to deport people. I was delayed there, because they had to fill in all the forms, and as I left the country, I said, "It doesn't matter.... " In fact, my passport has become a historical document: I have been deported from so many countries without any reason.

When I left Uruguay the president was invited to America immediately, and Ronald Reagan gave him thirty-six million dollars as a "gesture of friendship." That was a reward because I was thrown out within thirty-six hours: exactly thirty-six million dollars, one million dollars per hour! In fact, I should start asking these governments for my

percentage: You are getting billions of dollars because of me--I should get at least two percent.

America has been informing all the governments...I have seen the documents that they are sending to every government. All that those documents say is: "This man is dangerous. He can corrupt the morality of the country, the culture of the country; he can corrupt the youth of the country. He can destroy the religion of the country."*spirit25*

The president of Uruguay told me that it would be better for me to stop my world tour, because he was concerned about my life. What he had heard in the White House is that they have a contract with a professional assassin for half a million dollars, if he can kill me. A single man without any arms, and the biggest, most powerful country in the world is so afraid?

The attorney general of America told the press that he does not want to hear my name, does not want to see my face in any newspaper, in any news magazine; he does not want to know whether I am still alive or dead. I should be completely erased. And what crime have I committed? Just to *think* is the greatest crime; and to show people that they are wrong is the greatest crime. *last605*

From very reliable sources in Washington--and not from one source, but from three different sources the same message has reached me--the American government is ready to give half a million dollars to any professional killer, to kill me. *upan15*

They released the people who were arrested with me in America--three were simply dismissed because they were in a different plane, and the three who were with me were released on bail for seventy-five thousand dollars.

Just yesterday we received a letter from the attorney-general's office, with the seal of the department of justice, and it is such a cunning letter--one cannot imagine! Seeing that they are going to fail completely, they have nothing to prove, they want to drop the case. They harassed me for twelve days; they took the personal things of all the people who were on the plane and they have not released those things. And seeing that they cannot prove anything--they don't have anything--they want to drop the case. But dropping the case meant that they would have to return the seventy-five thousand dollars deposited for bail for three persons--because if there is not going to be any trial and you are dropping the case, then that money should be returned. Why should that money be kept?

But you can see the greed and cunningness...They did not want to return the money and they wanted to drop the case. So with the magistrate's seal, what they did was they claimed that they had called these three witnesses and they did not appear in the court; hence their deposits of seventy-five thousand dollars are confiscated by the government, and the case is dropped.

They never informed us that there was any hearing, and they don't have any proof that we have refused. Our people were ready to go and we were asking, our attorneys were asking

continually, "When is the date?" They never told our attorneys, never informed us. Even courts, federal courts, are lying that they informed us, and because we did not appear in the court we have lost the money. And they don't even mention the personal effects--which are worth nearabout three million dollars. They have not returned them either. *psycho37*

Why do people bug our telephones everywhere we go? Are they looking for spiritual guidance on the cheap?

Certainly. Let them have it. We have nothing to hide. They can come and be here and enjoy, but poor people!--they feel embarrassed to come so they bug.

So whenever you are phoning just put in a few spiritual things for the buggers! *transm43*

On 19 June 1986, Osho flies from Uruguay to Jamaica, where he has a two-week visa, but the following morning the police tell him to leave by that evening. On 20 June, Osho flies to Lisbon where he stays quietly in rented villa for few weeks. Police surround his villa, and on 30 July, Osho flies to Bombay.

Osho returns to Bombay, and answers questions about his Sannyas Movement

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On 30th July, Osho arrives in Bombay, and stays in Swami Suraj Prakash's house at Juhu Beach. The following day, Osho begins daily press interviews, gives discourses in Hindi, and in English. Hundreds of sannyasins come from around the world to be with him. Osho answers questions about his sannyas movement

You have been granting interviews to journalists. Is there any particular reason for this?

It makes no difference to me whether I talk to my sannyasins or to the journalists, because finally the word will reach to my sannyasins. Through the journalists, it will reach to others also.

There are many people who would like to listen to me but cannot come for many reasons. Their orthodox mind, their traditional thinking, lies that they have heard about me... through journalism it is possible to reach even these people. Journalism is simply a means and I use all the means possible to spread the fragrance that has happened to me.

I have chosen particularly journalists because even if I do not talk to them they go on writing about me all kinds of stupidities, lies... it is better they should talk with me, have a clear conception about me. It is their duty to their readers that the truth is conveyed and

lies are not spread. I respect journalism tremendously because it is one of the greatest means to protect the individual, his freedom of expression, his individuality, against the powerful vested interests.

I am alone against the vested interests--they have immense power, but if the news media is with me to convey the truth to the masses--a single individual can be more powerful than a government.

And I have seen this happen in America. The news media has the credit that the American government could not murder me....

I respect news media. But I would like to say that Indian journalism is not yet of that great quality. It is third rate. Without asking me they go on saying things that I have never said.

This is the reason why I am giving these interviews. *last614*

You are asking if I can speak, can bring my message to the people in such a way that it becomes more acceptable, that it becomes more usual. It cannot become--at least, as long as I am alive, it cannot become usual. You have so many usual doctrines, usual religions, usual ideologies. My approach is going to remain unusual, because the usual approaches have all failed. Something unusual has to be tried.

I know you love me and you want my message to reach people, but your love is blind. You don't see the implications of what you are saying. You are saying, "Can't your message be more acceptable?" That means I will have to compromise. I will have to think of the blind people all around me and adjust to their ideas. It is betraying the truth. Every compromise is a betrayal.

My message will remain universal even if I am the only person who trusts in it, because its universality does not mean *numbers* of followers. Its universality means that it is the foundational doctrine of existence. And I cannot conceive how it can be more acceptable.

The only way is to knock on as many doors as possible, to shout from rooftops hoping that somebody may not be deaf, somebody may not be blind. But I cannot compromise on any point, because it is not a business.

Who am I to compromise on behalf of truth? And a truth compromised becomes untruth. A truth is absolutely uncompromising.

But that has been always the case. All the masters in the past had to face it. They are always ahead of their time. It seems to be something in the very nature of life, that the people who are going to be decisive about human consciousness will always come ahead of their time--because it takes one hundred years, two hundred years for people to understand them. If they come in their own time, then by the time people have understood them, they will be out of date. They *have* to be ahead of their time so that by

the time human mind, human consciousness reaches the point where they can be understood, their message will be available.

So the greatest work for sannyasins is to keep the message pure, unpolluted by you or by others--and wait.

The future is bound to be more receptive, more welcoming. We may not be here but we can manage to change the consciousness for centuries to come.

And my interest is not only in *this* humanity; my interest is in humanity as such.

Keep the message pure, twenty-four carat gold. And soon those people will be coming for whom you have made a temple--although it is sad when you are making the temple; nobody comes. And when people start coming, you will not be here. But one has to understand one thing: we are part of a flowing river of consciousness.

You may not be here in this form, you may be here in another form, but keep it in mind never to ask such a question that I should be more acceptable, more respectable, more in agreement with the masses. I cannot be.

And it is not stubbornness on my part. It is just that truth cannot compromise. It has never done it; it would be the greatest sin. *sermon12*

Many contemporaries and enlightened ones--Raman Maharshi, Meher Baba, George Gurdjieff and J. Krishnamurti--have worked with people, but people get more offended by you than by anybody else. Osho, where does your technique differ from that of other enlightened ones?

The question is very fundamental.

It arises in many people's minds, and it needs a very deep insight into the workings of different masters.

We will take each of the masters named in the question separately.

Raman Maharshi is a mystic of the highest quality, but a master of the lowest quality. And you have to understand that to be a mystic is one thing; to be a master is totally different.

Out of a thousand mystics, perhaps one is a master....

Raman Maharshi remained in his cave in the mountains of Arunachal his whole life, unconcerned with the world. He simply tired of it. Naturally, nobody is against him....

Meher Baba is not finished with the world in the same sense as Raman Maharshi. But he is interested *only* in your spiritual growth--as if spiritual growth is something separate

from the whole structure of society, religion, education, past, all the traditions, conventions....

Secondly, Meher Baba remained silent his whole life; he never spoke. All that is written in the name of Meher Baba is written by his secretary. Now, there is no way to know whether the secretary is writing from his own mind....

The third man on your list is George Gurdjieff. He is the most unique master the world has ever seen, but his uniqueness created a distance between him and the normal humanity. All his methods were valid methods, but the journey was long and he made it even longer by the way he propounded it....

Naturally he was surrounded by only a very small group of people.

And he was also not interested in any social revolution....

And the fourth man, J. Krishnamurti, could have been a danger, could have been crucified--he had a far higher intelligence than any Jesus Christ, and far more intellectual genius than any Socrates--but because of a certain obsession, he became very much against organization. He was against all organizations.

Naturally you would think that if he was against all organizations then all organizations would have been annoyed by him. But this was not the case, because he never created any organization of his own.

A single individual for ninety years continuously went around the world. Who cares?...

Governments are against me because I am against them.

Religions are against me because I am against religions.

Political leaders are annoyed with me because I say they are mediocre, because I say only psychologically sick people become interested in power politics. People who suffer from an inferiority complex are the people who seek power, prime ministership, presidency.

These people need to be in psychiatric hospitals, and they are running the world.

I am against all religions because I am for religiousness, and religions are barriers to creating a humanity with a quality of religiousness.

A Christian is not needed, nor a Hindu, nor a Mohammedan. These are the barriers to religious progress.

What is needed is truthfulness, sincerity, silence, lovingness...a life of joy, playfulness...a life of deep search, inquiry into one's consciousness. And these qualities have nothing to do with Christianity or Judaism or Jainism or Buddhism.

Meditation is needed, but meditation is nobody's monopoly.

Naturally, all religions are against me, annoyed. Because I am the first man in the whole of history who is saying that religions are the barriers preventing humanity from becoming religious. They are not the vehicles of God, they are the enemies of God. Popes and Ayatollah Khomeinis and *shankaracharyas*--these are not the representatives of God; they may be representatives of the devil. Because these are the people who have divided humanity, and who for centuries have been continuously creating conflicts, bloodshed, wars, crusades, *jihad,* holy war, and all kinds of nonsense.

In the name of religion, these people are oppressing humanity.

I am against nations because I don't see any need for there to be nations. Why can't the whole planet earth be one single humanity?--which would be saner, more scientific, more easily controllable.

Right now things are such that you can only say we are living in an insane world....

I don't want any nations in the world.

The world is one single humanity.

I don't want religions in the world....

And we can make this world *really* a Garden of Eden. Adam and Eve will not have to go back to the Garden of Eden. And one day you will hear a knock on the door--God wants to come in! Because you have managed to create a far better garden than his old one. But we can keep that garden too, as a museum piece.

Naturally, Raman Maharshi, Meher Baba, Gurdjieff, Krishnamurti belong to a different category.

I belong to my own category. There is no category to which I can belong; I have to create my category.

Naturally they are all against me because I am going to take away all their powers, all their conspiracies against humanity. Naturally, they are together against me.

And they are a little puzzled: what to do with a single man? It looks awkward to them also. All the governments of the world, all the religions of the world have to decide against a single individual. Certainly that single individual must have something significant; otherwise there would be no need of so much fear, paranoia.

I am for man's spiritual growth, but I understand spiritual growth in its whole context. It is not something separate, one dimensional; it is a multi-dimensional phenomenon. It needs a revolution in society. It needs a revolution in society's economic, political

structures; it needs a tremendous and radical change in everything that has been dominating us up to now.

We have to create a discontinuity with the past.

Only then a new man--a really spiritual man, a man of cosmic dimensions--can be born.

I am certainly blessed because I am the first who is opposed by all. This situation has never happened before, and will never happen again.

And you are also blessed because you are fellow travelers with a man who is not just an old dead saint, a goody-goody.

I want you to be the very salt of the earth.

Too many goody-goody saints have created so much diabetes.

We need a different kind of saintliness.

I have called that different kind of saint Zorba the Buddha. *sermon01*

You seem to be fulfilling two roles: an outer one in which you provoke and expose the structure of our society, and a more intimate one in which you encourage your disciples towards the ultimate.

Existence consists of both: the inner and the outer.

Unfortunately, for centuries the inner and the outer have been thought to be opposed to each other. They are not.

The teaching which proposes that the inner and the outer are opposed has caused a tremendous tension in man--because man is a miniature existence, a miniature cosmos. Whatever exists in man also exists on a wider scale in existence, and vice-versa. If man can be understood in his totality, you have understood the whole.

The function of the master is to bring the inner and outer into a harmony.

To create opposition between them is poisoning you. They are not opposed, they are one--two sides of the same coin, you cannot even separate them. Can you separate the inner from the outer? If they can be separated then what will you call the inner? What will you call the outer? Of what? Both are part of a coherent whole. But mankind has suffered tremendously because of the division.

My function is to destroy the division completely, and to create a synchronicity in man's outer life and his inner life.

The work is tremendously complicated and great...

Whenever the harmony is not there, you are sick. The healthier you are, the more harmonious. Disease can be defined as a conflict between the outer and the inner; they have fallen apart, they are not moving together. The harmony is broken. The function of the physician is to bring the harmony back, to bring the music back, to make your life an orchestra.

The master is a physician--not of your ordinary diseases but of your existential conflicts.

That's why I have been fighting on two fronts. I have to fight the old traditions, old religions, old orthodoxies, because they will not allow you ever to be healthy and whole. They will cripple you. The more crippled you are the greater saint you become. So on one hand, I have to fight with any kind of thinking or theology which divides you.

Secondly, I have to work on the growth of your inner being.

Both are part of the same process: how to make you a whole man, how to destroy all the rubbish that is preventing you from becoming whole--that is the negative part; and the positive part is how to make you aflame with meditation, with silence, with love, with joy, with peace. That is the positive part of my teaching.

With my positive part there is no problem; I could have gone around the world teaching people meditation, peace, love, silence--and nobody would have opposed me.

But I would not have been of any help to anybody, because who is going to destroy all that rubbish? And the rubbish has to be destroyed first, it is blocking the way. It is your whole conditioning. You have been programmed from your very childhood with absolute lies, but they have been repeated so often that you have forgotten that they are lies.

That's the whole secret of advertisement: just go on repeating. On the radio, on the television, in the films, in the newspapers, on the walls, everywhere, go on repeating.

In the old days it was thought that wherever there is a demand the supply happens on its own accord. Now, that is not the rule. The rule is, if you have something to supply, *create* the demand. Go on hammering in people's minds certain words so that they forget completely that they have been listening to it on the radio, on the television, in the films, in the newspaper, and they start believing it. Listening continually to something, they start purchasing it--any soap, any toothpaste, any cigarette. You can sell *anything*....

For centuries man has been sold beliefs, dogmas, creeds which are absolutely untrue, which have no evidence except in your ambition, except in your laziness. You don't want to do *anything*, and you want to reach to heaven....

So my work begins with negativity--I have to destroy every program that has been given to you. By whom, it does not matter--whether it is Catholic or Protestant does not matter;

I have to deprogram you so you are clean and unburdened. Your doors and your windows are opened.

And then the second part, the essential part, is to teach you how to enter within. Because you know very well how to go out; for many lives you have been going out and out and out. You are accustomed to it. You don't think when you go to your office, "Now turn left, now turn right, now turn.... " When you come home you don't think in this way. Simply, mechanically, like a robot you go on every day coming home, every day going to the office.

The outer journey is your habit.

But the inner world is a new world where you have not even looked, where you have never taken a single step. So I have to teach you how, slowly, you can step inwards....

Once the negative part is complete--and it depends on your intelligence, it can be complete within a second. If you can see that all that you have is borrowed, and if you have courage to decide that, "I will not carry anything borrowed; I take the decision to find out something for myself, my *own* truth"....

What is the point of knowing all that has been written about love and never being in love? You may collect a whole library on love--beautiful poetries, dramas, novels--but it is all pointless; you don't know what love is. You have never loved. A single moment of love is more valuable than your whole library.

The same is true about everything that is valuable. A single insight into yourself is more valuable than all your scriptures. A single glimpse of your consciousness and you have entered the real temple--which is not made of bricks and marble, but which already exists in you; it is made of consciousness itself. It is a flame, an eternal flame which has been burning since eternity. It needs no fuel. It is waiting for you to see it because by seeing it, your eyes for the first time will have something--the joy, the light, the song, the beauty, the ecstasy.

And it is not that when you enter in, your outer will be forgotten. As you enter in, your outer starts radiating the inner--in your gestures, the way you see, the way you talk, the authority behind your words. Even your touch, even your presence, even your silence will be a message.

The inner and the outer are parts of one reality.

First you have to cleanse the outer, which has been distorted by centuries. It is fortunate that nobody can distort your inner reality; nobody can enter there except you. You cannot even invite your lover, your friend. *Except* you, you cannot take anyone there. It is fortunate; otherwise everything would have been spoiled in you and recovery would have been impossible.

Only the outer side is covered with dust of all kinds; a small understanding can make you free of it. But that is an essential part--the negative part--to know the false as false, because the moment you know it is false, it drops, it disappears.

And after that the inner journey is very light, very simple. *upan02*

In one of Your latest letters to the therapists Hasya said that You abandoned the outer sannyas in favor of the inner sannyas. Would you please say more about it?

I have been working hard to abandon everything that is outer, so that only the inner remains for you to explode.

Otherwise the man's mind is a very immature mind. It starts clinging with outer symbols. That has happened to all the religions of the world. They all started well, but they all went astray. And the reason was that the outer was emphasized so much that people completely forgot the inner. To fulfill the outer was such life-absorbing task that there was no space left even to remember about your inward journey which is basically the meaning of religiousness.

I want my people to understand it clearly. Neither your clothes, nor your outer disciplines nor anything that has been given to you by tradition and you have accepted it just on belief, is going to help. The only thing that can create a revolution in you is going beyond the mind into the world of consciousness. Except that, nothing is religious. But to begin with and with a world which is too much obsessed with outer things, I had to start sannyas also with outer things. Change your cloths into orange, wear a Mala, meditate, but the emphasis was only on meditation.

But I found that people can change their clothes very easily but they cannot change their minds. They can wear the Mala, but they cannot move into their consciousness. And because they are in orange cloths, wearing a Mala, having a new name, they start believing that they have become a sannyasin.

Sannyas is not so cheap. Hence it is time and you are mature enough that beginning phase is over. If you like the orange color, the red color, perfectly good--it cannot do any harm, but it is not a help either. If you love the Mala, if you love the locket with my picture on it, it is simply your ornament, but it has nothing to do with religion. So now I reduce religion to its absolute essentiality. And that is meditation. If you are meditating and if you are reaching higher and higher into your consciousness, thoughts are left far behind. You experience that your body is just outside you, your mind is just outside you and you are standing in the middle, the center of the cyclone, in utter silence, in absolute beauty, in great light, in utter fulfillment. Except the process of meditation, everything is non-essential.

I don't want my people to be lost into non-essentials. In the beginning it was necessary. Now years of listening to me, understanding me, you are in a position to be freed from all

outer bondage. And you can for the first time be really a sannyasin only if you are moving inwards. *last613*

What do you foresee as the future of your sannyas movement? Do you see it as prospering, even when you're not here?

Sannyas movement is not mine. It is not yours. It was here when I was not here. It will be here when I will not be here.

Sannyas movement simply means the movement of the seekers of truth. They have always been here.

Of course, they have been always tortured by the ignorant masses: killed, murdered, crucified, or worshipped....

There have always been a line of seekers of truth... I call it sannyas. It is eternal. It is sanatan. It has nothing to do with me.

Millions of people have contributed to it. I have also contributed my own share. It will go on becoming more and more richer. When I am gone there will be more and more people coming and making it richer. The old sannyas was serious. I have contributed to it a sense of humor. The old sannyas was sad. I have contributed to it singing, dancing, laughing... I have made it more human.

The old sannyas was somehow life-negative. I have made it life-affirmative. But it is the same sannyas. It is the same search. I have made it more rich. I have made it more grounded in the world because my whole teaching is `be in the world, but don't be of the world.'

There is no need to renounce the world. Only cowards renounce it. Live in the world, experience it. It is a school. You cannot grow in the Himalayas. You can only grow in the world.

Each step is an examination. Each step you are passing through a test. Life is an opportunity.

I will be gone. That does not mean that the sannyas movement will be gone. It does not belong to anybody.

Just as science does not belong to Albert Einstein. Why the search for truth should belong to somebody? To Gautam Buddha? To J Krishnamurti? Or to me? Or to you?

Just as science goes on growing and every scientific genius goes on contributing to it and the Ganges goes on becoming bigger and wider--oceanic; in the same way the inner world needs a science. The objective world has a science. The inner world needs a science and I call sannyas the science of the inner world. It has been growing but because

it goes against humanities attachments, ignorance, superstitions, so-called religions, churches, priests, popes, shankaracharyas... these are the enemies of the inner search because the inner search needs no organization.

Sannyas movement is not an organization: that is why I call it `movement'. It is individual. People join. I had started alone and then people started coming and joining me and slowly, slowly the caravan became bigger and bigger. But it is not an organization. I am nobody's leader. Nobody has to follow me. I am grateful that you have allowed me to share my bliss, my love, my ecstasy. I am grateful to you. Nobody is my follower, nobody is lower. There is no hierarchy. It is not a religion. It is pure religiousness. The very essence. Not a flower, but only a fragrance. You cannot catch hold of it.

You can have the experience of it, you can be surrounded by the perfume, but you cannot catch hold of it.

Religions are like dead flowers you can find in Bibles, in Gitas... When they were put in the Bible they were living, they were fragrant, but now it is only a corpse. All holy books are corpses, dead flowers and nothing else.

Truth, the living truth, has to be discovered by each individual by himself. Nobody can give it to you.

Yes, somebody who has achieved it can transpire a thirst in you, a tremendous desire for it. I cannot give you the truth, but I can give you the desire for it.

I cannot give you the truth, but I can show you the moon... please don't get attached to my finger which is indicating the moon. This finger will disappear. The moon will remain and the search will continue.

As long as there is a single human being on the earth the flowers of sannyas will go on blossoming. *last614*

What is the function and the importance of all head-quarters for You in Europe? And how will it impart Your spiritual guidance? Doesn't it imply organization and structure again?

The world head-quarters has nothing to do with organization, structure. In fact, to avoid organizations and structures, the world head-quarters is being created. I receive thousands of letters, it is impossible for me to answer them all. It is even impossible for me even to read them all. And I will be a wandering mystic onwards, because no country has the courage to let me settle there, even my own country where I was born wants me to fulfill certain conditions.

I have never fulfilled conditions imposed upon me by anyone. So for me the only course remains to wander around the earth. And in a way perhaps this is what existence wants me. Because in this way, I will be able to reach more people than in any other way. In

this way I will be available to almost every sannyasin around the world than in any other way....

The world head quarters has nothing to do with any organization. It is simply my secretariat. That's why I have given it a name `Rajneesh Foundation International World Headquarters of Bhagwan Shree Rajneesh'.

It has nothing to do with anybody else. It is my personal secretariat where all the correspondence from the world can reach, from where people can find where am I, in which country's jail. Otherwise millions of sannyasins around the world were in a difficulty, they could not keep track of me....

The world headquarters will be publishing my books, will be releasing my tapes, videotapes, will be doing every kind of work. But it has no domination over anybody. All communes of the world are independent. All centers of the world are absolutely free. They are under nobody's guidance. My sannyasins are directly related to me. The world head-quarters will simply function so that you can have a connection with me. Otherwise you don't have any place to whom to ask where I am, what is happening to me. The world head-quarters is not in any way a power over any sannyasin, over any other sannyas centers, ashramas, communes. It has nothing to do that. It is my secretariat. And its function is to convey to me messages of importance and to convey to the sannyasins my messages of any importance to anybody. It is not an organization. It is not a structure. It is simply a functional office. *last613*

Osho announces his Upanishad

On 16 August Osho begins discourses in English with the announcement of his Upanishad, his Mystery School, a new University of Mysticism, and several institutes for the expression of his vision; which continue to the present day

My beloved ones...

You are blessed to be here today, because we are starting a new series of talks between the master and the disciple.

It is not only a birth of a new book, it is also a declaration of a new phase. Today, this moment: 7:00 pm, Saturday, the sixteenth of August of the year 1986--one day this moment will be remembered as a historical moment, and you are blessed because you are participating in it. You are creating it; without you it cannot happen.

Books can be written, can be dictated to a machine, but what I am going to start is totally different. It is an *Upanishad.*

Long forgotten, one of the most beautiful words in any language, a very living word, `upanishad' means sitting at the feet of the master. It says nothing more: just to be in the presence of the master, just to allow him to take you in, in his own light, in his own blissfulness, in his own world.

And that's exactly the work of a mystery school.

The master has got it. The disciple also has got it, but the master knows and the disciple is fast asleep.

The whole work of a mystery school is in how to bring consciousness to the disciple, how to wake him up, how to allow him to be himself, because the whole world is trying to make him somebody else.

There, nobody is interested in you, in your potential, in your reality, in your being. Everybody has his own vested interest, even those who love you. Don't be angry at them; they are as much victims as you are. They are as unconscious as you are. They think what they are doing is love; what they are really doing is destructive. And love can never be destructive.

Either love is or is not. But love brings with it all possibilities of creativity, all dimensions of creativity. It brings with it freedom, and the greatest freedom in the world is that a person should be allowed to be himself....

The function of a mystery school is that the master--speaking or in silence, looking at you or making a gesture, or just sitting with closed eyes--manages to create a certain field of energy. And if you are receptive, if you are available, if you are ready to go on the journey of the unknown, something clicks and you are no more the old person.

You have seen something which before you had only heard about--and hearing about it does not create conviction but creates doubt. Because it is so mysterious...it is not logical, it is not rational, it is not intellectual.

But once you have *seen* it, once you have been showered by the energy of the master, a new being is born. Your old life is finished....

A mystery school teaches how to live. Its whole science is the art of living. Naturally it includes many things, because life is multi-dimensional. But you must understand the first step: being totally receptive, open.

People are like closed houses--you cannot find even a single window open, no fresh breeze passes through those houses. Roses are standing outside but cannot release their fragrance into the house. The sun comes every day, knocks on the doors, and goes back; the doors are absolutely deaf. They are not available for fresh air, they are not available for fresh rays, they are not available for fresh perfumes, they are not available for anything. They are not houses, they are graves.

An upanishad contains in itself the whole philosophy of a school of mystery.

The Upanishads don't belong to Hindus; they don't belong to any other religion either. *The Upanishads* are the outpourings of absolutely individual realized beings to the disciples.

There are four steps to be understood.

First, the student: he comes to a master but never reaches to a master; he reaches only to a teacher. It may be the same man, but the student is not there to be transformed, to be reborn. He is there to learn a little more knowledge. He wants to become a little more knowledgeable. He has questions but those questions are just intellectual, they are not existential. They are not his life concern, it is not a question of life and death. This type of person may go from one master to another master collecting words, theories, systems, philosophies. He may become very proficient, he may become a great pundit, but he knows nothing.

This is something to be understood. There is a knowledge: you can have as much as you want. yet you will remain ignorant. And there is an ignorance which is really innocence: you do not know *anything,* but still you have come to the place where everything is known. So there is a knowledge which is ignorant, and an ignorance which is wisdom.

The student is interested in knowledge.

But sometimes it happens: you may come to a master as a student, just out of curiosity, and you may be caught in his charisma, you may be caught by his eyes, you may be caught by his heartbeat. You had come as a student but you are turning to the second stage--you are becoming a disciple.

The student unnecessarily goes from one place to another place, from one scripture to another scripture. He collects much, but it is all garbage.

Once he comes out of the cocoon of studentship and becomes a disciple, then the wandering stops; then he is getting in tune with the master. He is being transformed without his knowing. He will know it only later on, that things are changing. The same situations that he had faced in the past he faces now with a totally different response.

Doubts are disappearing, rationality seems to be a child's game. Life is much more, so much more that it cannot be contained in words. As he becomes a disciple he starts hearing something which is not said--between the words...between the sentences...in the pauses when the master suddenly stops...but the communication continues.

A disciple is a great improvement upon the student.

In the past, in the days of *The Upanishads,* those mystery schools that existed in India were called *gurukula.* A significant word--it means `the family of the master'. It is not an

ordinary school, a college or a university. It is not a question of just learning; it is a question of being in love. You are not supposed to be in love with your university teacher.

But in a gurukula where *The Upanishads* flowered, it was a family of love. The question of learning was secondary, the question of *being* was important. How much you know is not the point; how much you *are* is the point. And the master is not interested in feeding your bio-computer, the mind. He is not going to increase your memory because that is of no use. That can be done by a machine, and the machine can do it better than you....

The master is not interested in making you into a computer. His interest is in making you a light unto yourself, an authentic being, an immortal being--not just knowledge, not what others have said, but *your* experience.

As the disciple comes closer and closer to the master, there comes another point of transformation--the disciple becomes, at a point, a devotee. There is a beauty in all these steps.

To become a disciple was a great revolution, but nothing compared with becoming a devotee. At what point does the disciple turn and become a devotee? He is so much nourished by the energy of the master, by his light, by his love, by his laughter, just by his sheer presence--and he cannot give anything in return. There is nothing that he can give in return. A moment comes when he starts feeling so immensely grateful that he simply bows down his head to the feet of the master. He has nothing else to give except himself. From that moment, he is almost a part of the master. He is in a deep synchronicity with the heart of the master. This is gratitude, gratefulness.

And the fourth stage is that he becomes one with the master....

An upanishad is a mystery school.

And we are entering into an upanishad today.

I was a teacher in the university. I left the university for the simple reason that it stops at the first step. No university requires you to become a disciple; the question of being a devotee or a master simply does not arise. And there are temples which, without making you a student or a disciple, simply enforce devotion on you--which is going to be false, without roots. And there are devotees in churches all over the world, in synagogues, in temples: not knowing anything about disciplehood, they have become disciples, they have become devotees.

A mystery school is a very systematic encounter with the miraculous.

And the miraculous is all around you, within and without both. Just a system is needed. The master simply provides a system to enter slowly into deeper waters, and ultimately to enter a stage where you disappear into the ocean; you become the ocean itself.* **Note:*

the rest of the discourse continues to explain the mystery school, which is too long to include here *upan01*

All over the world there have been mystery schools. In Greece, Pythagoras founded mystery schools. In the religion of the Jews, Baal Shem founded a mystery school called Hassidism. In China there is the mystery school of tao, and when Buddhism reached China a new mystery school, a chain of new mystery schools opened, *ch'an.* The same mystery school, ch'an, reached Japan with the name `zen.' But the word `zen' or `ch'an', or the Buddhist word *'jhan'* are all different forms of the Sanskrit word *'dhyan'.*

In India *dhyan* has been known for centuries--before Gautam Buddha ever meditated, that mystery school was there.

There was the mystery school of tantra. There were the mystery schools of different types of yoga.

I have gone through all these schools not as a scholar--that is not my approach--but as an experiencer. I can say to you: nothing rises higher than the mystery school of upanishads--because it is the shortest. Nobody is expected to do anything, and yet the miracle happens. *upan09*

What is the difference between the ancient upanishad and the one which is happening here and now?

There is no difference. There cannot be, because it is not a question of time.

It may have happened thousands of years before, it may happen thousands of years in the future. The time is irrelevant; the question is of the happening.

Can you ask the same question, "What is the difference between the ancient lovers and the modern lovers?" Love knows no time. Whether the love was in ancient times or today or in the future, time is simply not relevant. Love is the same.

An upanishad is a love affair--a love affair between a master and a disciple, a love affair where the master is ready to share. He is just like a raincloud, ready to shower. And the disciple is ready to receive--open, with no windows closed, holding nothing back--totally available. Whenever a disciple is totally available and the master is overflowing with his ecstasy, the upanishad happens.

There is no difference in the ancient upanishad, in this upanishad, or in the future upanishads. An upanishad is a phenomenon which is beyond time, beyond space. Don't call upanishads `ancient' because that word `ancient' makes them related to time. Don't call *this* upanishad `modern' because time has no place as far as the phenomenon of upanishad is concerned. There is no ancient love, there is no modern love.

And neither is it confined to space: it can happen anywhere, any time; the only necessity is that somebody is overflowing with blissfulness and somebody else has the guts to be available to this overflowing bliss, is not afraid.

People are always afraid of unknown things, and this is the *most* unknown.

People are always afraid of the strange, and this is the strangest experience possible.

People are always afraid of the mysterious, and this is the last word in the world of mysteries. *upan09*

Here with me, you are gathered for a special purpose: the search for the truth, the search for the purest kind of love, the search for a life which is a dance of sheer joy.

Nowhere else in the world are people gathering for the same reasons. They are gathering for the purpose of creating more hatred; they are gathering to create more wars; they are gathering to create more destructive activities in human life. Naturally, we have a sick world, an insane world.

Here, it is impossible to feel any superiority or inferiority.

I have tried my best to convince you of only one thing: that enlightenment is your nature; that it is not something achieved, you bring it with your birth. All that you have to do is not to create it but just to open the hidden secret of your life.

The moment you start feeling your inner light, your whole perspective starts changing. You will feel compassionate towards human beings even if they are doing stupid things. And you will feel immensely joyous, celebrating, even though you don't have anything to celebrate. Nothing is needed to celebrate--only excuses...my birthday is just an excuse! But if you want to celebrate, you will find a thousand and one excuses.

It is your life, and whatever becomes of it is your creation. *sermon12*

What is the purpose and task of the new University of Mysticism?

Mysticism is one of the forgotten languages. It has to be revived, because in forgetting the language of the mystics, life has lost all color, all joy, all music....

Mysticism is simply to bring into your life all those dimensions which are indefinable, and make you courageous enough to accept them, knowing perfectly well that definition is not possible, that reason is impotent.

Just because idiots have been asking questions--How?...Why?--slowly slowly the whole of humanity has dropped all those things about which they cannot give explanations. Life has become very mundane, profane; it has lost its sacredness, its divinity. It has lost its god.

To me, god is not a person. God is simply a symbol, symbolizing all those values which are indefinable--available to experience, but not available to reason; available to the heart, but not available to the mind.

This adventure of creating a university of mysticism is to bring all those values back to humanity. This is not going to be an ordinary university. It is not going to teach all those subjects which are available to reason. It is going to help you to open yourself to all that which cannot be taught. It will not have teachers, it will only have openers, masters. It will not be situated in a certain place, it will have schools all over the world--I'm calling them mystery schools. All those mystery schools together will be the university of mysticism.

In true spirit it will be universal. A university has to be universal.

And its function is totally different: it is not going to teach you chemistry and physics, science and commerce and arts--all that is done already by thousands of universities, and it is all worthless. This I can say because I have been a student in the universities, a professor in the universities; on my own authority I can say that they are engaged in mundane things. They create engineers, they create doctors, they create technicians. They are all needed. But they don't create poets; they kill the poets. They don't create mystics. They destroy the very roots on which a mystic can grow.

The university of mysticism will be concerned only with the supra-rational, that which is beyond the mind....

Man can exist on many levels. There are levels and levels above.

Mysticism simply means....

You are not using your potential in its totality; you are using it only partially, a very small part, a fragment. And if you are not using your potential in its totality, you will never feel fulfilled. That is the misery, that is the cause of anguish.

You are born to be mystics. Unless you are a mystic, unless you have come to know existence as a mystery--beyond words, beyond reason, beyond logic, beyond mind--you have not taken the challenge of life, you have been a coward. You have wings, but you have forgotten it.

The University of Mysticism is to remind man about the wings that he has. He can fly, and the whole sky is his....

There is no place where love is being taught. There is no place where love is being nourished. That is one of the functions of the mystery school: to make your love pure, pure of ego and power and domination--just a sheer gift of joy, a delight in the being of the other person, just a sharing of all that you have, holding nothing back.

Love is the greatest magic.

Don't be afraid of the other; let the other enter your life. I don't teach escapism. I teach you to go into the world, to transform the world, because only in that transformation will you be transformed. By escaping to the hills and to the monasteries you will miss transformation yourself. You will shrink, you will not expand. And if you cannot love a single person, how are you going to love the whole universe? And that's what prayer is--loving the whole universe.

People feel that it is easier to love the whole universe, because there seems to be no problem--the universe, the trees, the stars, the moon, the sun...they don't create any problem. *upan29*

A new University and new Institutes have been announced to spread your vision. Is every disciple also always a medium to spread the vision of the master?

Certainly.

I am against any kind of organization because every organization has proved an enemy of truth, a murderer of love.

I trust in the individual.

Each and every sannyasin, alone, is my medium.

Each and every sannyasin is connected to me directly.

There is no organization between me and you. There is no priesthood between me and you. So the more empty you become, the more you will be able to receive my vibrations, my heartbeat, my song, the more you will be able to dance in tune with me--and that is the only right way to spread the message. Because the message is not of language; the message is of being, of experience.

We cannot create catechisms, principles, ten commandments, five *mahabritas*--we cannot do that.

I can only do one thing: to help you to be empty, so that you can radiate me as totally as possible.

And no religion in the past has ever tried to spread its message by word of mouth, individual to individual. They have all been dependent on organizations, churches. And all those churches and organizations have betrayed them, because those churches and organizations, sooner or later, start having their own interests. Then the real message is put aside.

I want my message to remain from individual to individual--pure and simple, immediate, without any mediators. *upan43*

It feels like meditation is happening here naturally, and without any effort. Is your work different in India, or is there something here like a natural buddhafield?

India is not just geography or history. It is not only a nation, a country, a mere piece of land. It is something more: it is a metaphor, poetry, something invisible but very tangible. It is vibrating with certain energy fields which no other country can claim.

For almost ten thousand years, thousands of people have reached to the ultimate explosion of consciousness. Their vibration is still alive, their impact is in the very air; you just need a certain perceptivity, a certain capacity to receive the invisible that surrounds this strange land.

It is strange because it has renounced everything for a single search, the search for the truth....

For ten thousand years millions of people persistently making a single effort, sacrificing everything for it--science, technological development, riches--accepting poverty, sickness, disease, death, but not dropping the search at any cost...it has created a certain *noosphere,* a certain ocean of vibrations around you.

If you come here with a little bit of a meditative mind, you will come in contact with it. If you come here just as a tourist, you will miss it. You will see the ruins, the palaces, the Taj Mahal, the temples, Khajuraho, the Himalayas, but you will not see India--you will have passed through India without meeting it. It was everywhere, but you were not sensitive, you were not receptive. You will have come here to see something which is not truly India but only its skeleton--not its soul. And you will have photographs of its skeleton and you will make albums of its skeleton, and you will think that you have been to India and you know India, and you are simply deceiving yourself.

There is a spiritual part. Your cameras cannot photograph it; your training, your education cannot capture it....

But the mystic is India's monopoly; at least up to now it has been so.

And the mystic is a totally different kind of human being. He's not simply a genius, he is not simply a great painter or a great poet--he is a vehicle of the divine, a provocation, an invitation for the divine. He opens the doors for the divine to come in. And for thousands of years, millions of people have opened the doors for the divine to fill the atmosphere of this country. To me, that atmosphere is the *real* India. But to know it, you will have to be in a certain state of mind. *upan21*

Why do you always speak of the master in the third person?

Because I am only a witness.

My function as a master is not my identity.

It is just like somebody is a plumber and somebody is a surgeon; I am a master--but it is functional, it is not my reality. That's why I speak in the third person.

So I go on talking about the master as `he'--I don't use `I'--just to make you aware that I am more than the master, that I am watching the master. Just as you are watching him, I am watching him too. You are watching from one side, I am watching from another side.

But I am as different from it as you are different from it. *upan22*

I have to work on two levels: one is the level where you live, where you are, and one is the level where I am and I want you also to be.

From the top of a hill I have to come into the valley where you are; otherwise you won't listen, you won't believe the sunlit top. I have to take your hand in my hand and persuade you--and on the way, tell stories which are not true! But they keep you engaged, and you don't create any trouble in walking; you go on, engaged with the story. And when you have reached the hilltop, you will know why I was telling long stories, and you will feel grateful that I told those stories; otherwise you would not have been able to travel that long, that far uphill.

It is something to be remembered: all the masters of the world have been telling stories, parables--why? The truth can be simply said, there is no need to give you so many stories. But the night is long, and you have to be kept awake; without stories you are going to fall asleep.

Till the morning comes there is an absolute necessity to keep you engaged, and the stories the masters have been telling are the most intriguing things possible.

The truth cannot be said, but you can be led to the point from where you can see it. Now, the question is how to lead you to the point from where you can see it. *enligh06*

With you, all names and words disappear and I feel bright and enlightened. I love this state of being with you like this. What is your secret?

My secret is simple: I don't have a name, I don't have a form, I don't have any kind of identity. I am one with the whole. So the moment you remember me, you will not find somebody appearing on the screen of your consciousness, but only an empty sky. *sermon28*

Sometimes sitting in discourse listening to you, it feels like all boundaries disappear. It feels like being in total harmony with you, like a tambura humming together with the sound of the sitar. It feels like the ultimate orgasm. Is this what you mean by upanishad?

Yes, exactly this is what I mean by upanishad. *upan12*

Beloved Osho, Is your big smile the only answer?

I think you have found it! *upan25*

Why do you always look in your hand before you start answering the first question? Do I see it wrongly, or do you find the answer there?

My hands are empty.

I don't have any answer.

You have questions; I don't answer you, I simply destroy your questions. And before destroying your questions I have to look at my hand because it is not only with my language that I destroy your questions, it is also with my hands.

So I have to prepare them, to ask "Are you ready?"

When they say, "Yes, master, go ahead" I start!

Without my hands, I cannot answer you. They do almost most of the work. My words keep you engaged, and they go on doing the real work.

So you are not seeing wrongly; you are seeing absolutely right.

I look at them--not for answers, but just to see whether they are ready or not. *enligh27*

About esoteric subjects like chakras, collective unconsciousness, energy fields, is such knowledge useful? Or will whatever is needed come to me through experience, in its own time?

Anything that is needed will come of its own accord, in its own time.

All this so-called esoteric knowledge about chakras, energy fields, kundalini, astral bodies, is dangerous as knowledge.

As experience it is a totally different thing. Don't acquire it as knowledge. If it is needed for your spiritual growth, it will come to you in its right time, and then it will be an experience.

And if you have an acquired knowledge, borrowed knowledge, it is going to be a hindrance....

My own experience is that perhaps Buddha's experience is correct--and that does not make the Hindu yoga or Jaina yoga incorrect. Buddha is saying that there are energy

fields, whirling energy fields, from the lowest point in your spine up to the very peak of your head. There are many; now it is only a question of a particular teaching which ones are important for it. That particular teaching will choose those...Hindus have chosen seven, Jainas have chosen nine. They don't contradict each other, it is simply that the emphasis is on whatever chakra the teaching feels to emphasize.

As far as I am concerned, you will come across only four chakras which are the most important.

One you know is your sex center.

The second, just above it, which is not recognized in any Indian school of thought but has been recognized in Japan alone, is called the *hara.* It is between your navel and the sex center. The hara is the death chakra.

My own experience is that life--that is the sex center, and death--that is the hara, should be very close, and they are.

So the first chakra is the life chakra; it is a whirling energy. *Chakra* means wheel, moving. Just above the life chakra is the death chakra.

The third important chakra is the heart chakra. You can call it the love chakra, because between life and death the most important thing that can happen to a man or to a woman is love. And love has many manifestations: meditation is one of the manifestations of love; prayer is one of the manifestations of love. This is the third important chakra.

The fourth important chakra is what Hindu yoga calls *agni* chakra, just on your forehead between the two eyes.

These four chakras are the most important.

The fourth is from where your energy moves beyond humanity into divinity. There is one chakra more which is at the top part of your head....

Your psychology, your mind, your body, are impressed by the vibrations in which you live.

So you will come to experience chakras, you will come to experience energy fields, but it is better not to be knowledgeable, because that is a difficult problem. You may read a book written five thousand years ago by a certain kind of people and you may not be of the same category. You may not find that chakra at the same place, and you will feel unnecessarily frustrated. And you will find a chakra in a place where the books don't mention it; then you will feel that you are abnormal, something is wrong with you. Nothing is wrong with you.

Energy fields, chakras and all esoteric things should be *experienced.* And keep your mind clean of all knowledge, so that you don't have any expectations; wherever the experience happens, you are ready to accept it.

And each individual has differences, and differences come in such small things that you cannot conceive....

So it is better not to memorize from scriptures. Those scriptures are the experiences of certain people, of certain times, of certain circumstances; they were not written for you.

The scripture that is for you can be written only by you, by your own experience. *upan39*

You recently talked about how bogus channeling is. As a Rajneesh group leader, I feel that my work is most successful when I manage to get out of the way and become a vehicle for you. At these times, whatever I'm saying or doing, I feel your love and silence pouring through me. Am I in a delusion, like all the other people who think they channel? Could you please say what my function is as a group leader, as your disciple?

The people who have been proposing for thousands of years that they are the mediums of God--in other religions of "gods"--or of those masters who are no more in the body, *are* becoming vehicles to them, mediums to them. The possibility is there.

If you have loved me, even when I am not in the body there can be still a contact. For love it makes no difference. But the whole thing depends on the medium--his purity, his silence, the absolute stillness of his mind. The silence has to be so great that it is as if he is no longer present--only silence is there. He has become just a hollow bamboo.

I criticized those Californian pretenders who are talking about channeling themselves with dead masters, with the people who have gone beyond and cannot come back to the earth because their work on the earth is complete. These people in California have not gone into any discipline which makes them mediums. They know nothing of meditation. They know nothing of the state of no-mind--because only in the state of no-mind is there a possibility of contacting some unembodied soul.

These people who have become channels are not in any meditative state, one thing. The second thing is that whatever messages they are bringing are such crap that it is disrespectful towards the dead. Those poor fellows cannot say anything now, that "this is not my message."

When a message comes from a master it has to be something so absolutely needed that the masters who are no more in their bodies feel that a message should be sent to all unconscious, sleeping, blind people. But it is only when there is something urgent; otherwise, there is no need.

I have looked into a few of the books which these channels have produced--they are absolutely rubbish! They can be valued only by weighing them--that much paper has

been wasted. I have not come across a single mediumistic book which shows the greatness or the grandeur of a Gautam Buddha. And strangely enough, all these mediums are not mentioning the names of the real masters because then, compared to their statements, the rubbish message that they bring will look too poor.

If somebody says, "This is a message from Gautam Buddha," then it has to be of his quality. So they are talking about masters who have never happened, they are talking about masters who happened on the continent of Atlantis which has drowned. Fortunately there is no proof now, no document, no evidence left about whether there was such a master, ever.

But I can say that these statements are not coming from any master. The statements themselves are not luminous. There is nothing that gives them the authority of experience. It is all gibberish.

And you should also see that these people who have been chosen for this great work of becoming vehicles...their lives don't prove it. They are just as greedy, as angry, as jealous as anybody else. Their mediumship would have transformed them. In fact, unless they were transformed, they could not become mediums.

My sannyasins working around the world in therapy groups have felt that sometimes they are open to me, available to me, and sometimes they are closed. It is human nature, ups and downs; they are not enlightened yet.

Sometimes they see the eternal snows, far away in the Himalayas; but they are far away and just once in a while, when there are not clouds and the sun is shining, you can see them.

But you are not there.

When a sannyasin is closed, his first work should be not on the group participants, his first work should be upon himself. He has to open, he has to be available to me. This is simply an excuse--because if he is open to me, he is open to the whole existence.

The moment you open your door, immediately the fragrance of the flowers enters without making any noise. The sun rays enter. A cool breeze comes in. You have opened the door to the whole universe.

To be available to the master is just an excuse. You will be afraid to be open to the whole universe--it will be too much.

The master convinces you that there is no need to open all the doors and all the windows: "You just open a small window--a special window for me." But once you open even a small window, the whole sky enters in. And the joy, the peace, the beauty that you feel will make you open all the windows and all the doors.

My therapists have been seeing the difference in their work. When they are open and available they can see and feel so decisively, so indubitably, that something from beyond is pouring through them. They have just become a hollow bamboo, playing the song, allowing the song to flow. The song is not of the flute. The greatness of the flute is that it does not hinder the song in any way but helps it, allows it to reach into the world.

There is no question of channeling--although I have given you my number. It is a difficult number.

Zero is my number and unless you are zero, you cannot find it. You have to be zero to be in tune with me.

But then you will see a tremendous change in the quality of your work. You can do miracles to the participants....

Right now, all over the world there are many therapists. But my therapist is unique in the sense that he is not only working according to the findings of psychology--he is working according to the findings of Yoga, of Tantra, of Sufism, of Zen, of Tao, of Hassidism. He's a spiritual guide. But for that, knowledge acquired only from books will not help.

You will have to go through a transformation.

And the participants in your groups can also be helpful to you, just as you can be helpful to them; because their problems are your problems, your problems are their problems. And remember one thing: it is easier to solve somebody else's problem because you are not involved. You are detached, you can see more clearly because you are not in the mess. You can help that man to come out and you can learn something for yourself because many times, you will be in the same situation.

I allowed therapists in my communes to work on the participants and to work on themselves.

The real work is upon yourself.

Only when you have a light within you, you may be able to share it with others. *sermon09*

The whole work of the mystery school is to somehow introduce you to yourself. That introduction is the introduction to existence itself. *sermon23*

What did you mean when you said that you have gone beyond enlightenment?

Existence has no limits. There is no point which is the full point. Wherever you are, there is still much more to happen to you. The way is endless. There is no goal and this is the beauty of live, because if there was an end, a goal, that would mean nothing but death. Live is an ongoing affair. It goes on flowering from eternity to eternity.

Enlightenment is a tremendous experience, so vast, so mysterious, so blissful that people who have achieved it, have stopped there. They have thought that the whole has arrived. I am basically a homeless wanderer. In the beginning I was also thinking, but the experience is so beautiful that there cannot be anything more beautiful than this. The experience is so ecstatic, that it is incomprehensible even to think, to imagine that there can be more.

But this is the mystery of live. There is always more. Just out of curiosity, I started looking beyond enlightenment. And I was surprised that enlightenment is only a beginning, not the end. Beginning of a journey of light which goes on expanding, goes on becoming more and more juicy--Rasso Viser.

The Upanishads have called the ultimate experience that it is very juicy.

I am a milestone in the history of man's growth and consciousness. That's what I mean when I say, "Enlightenment has been left far behind. I have gone beyond it." And the beyond has no limits. It is just like the horizon that surrounds you. As you come closer to it, it moves further back. You never reach, you are always arriving, but you never arrive.

This is the meaning of live. Just think that if there was an end to your search what would be left? What you will do then? Even enlightenment will become a boredom. Even blissfulness twenty-four hours every day, every month, every year, every life, for ever and ever will start collecting dust on it. It will loose the initial glamour, the initial youth, the initial benediction.

But up to now, nobody has said, that there is anything beyond enlightenment.

That's why I say, I am a milestone. With me, a new chapter in the history of consciousness begins. Enlightenment will be now the beginning, not the end. Beginning of a non-ending process in all dimensions of richness. *last613*

As a disciple in Poona and Rajneeshpuram, I feel that I have been in a continuous process of change--not only 'being' but 'becoming'--on this endless path.

This is the most important conclusion: that there is no question of just being a disciple, it is always becoming.

You cannot come to a full stop; the journey is endless, and this is the beauty of the journey. From being to becoming is a tremendous quantum leap. If you look around in life, you will never find being anywhere; you will always find becoming.

The fallacy of being is created by language, it is the poverty of language. You see a roseflower...you see it and you say, "What a beautiful flower." But the flower is continuously flowering, it is never in a state of stopping anywhere.

The tree is continuously growing; the word `tree' is not right. In existence there are no nouns, there are only verbs. It will be very difficult to make a language only with verbs, but the truth is, existence has no nouns. A tree is in fact treeing, a river in fact is rivering. You are each moment growing--either growing old, the ordinary way of the world; or growing up, the way of my people. Growing old, you have not to do anything--you will grow old, biology will take care of it. Growing up means a conscious alertness--so that the body goes on growing old, but your consciousness goes on growing upwards, growing up. But it is always growing; even in death a conscious being is growing. The whole existence is a great verb, not a noun--not a stone, but a flower. And there is no end anywhere because there has never been any beginning. The very idea of beginning and end is just our mind projection. Otherwise, we are always in the middle--never at the beginning, never at the end, always in the middle--and we will remain always in the middle.

Gautam Buddha loved to say, "My path is the middle path, majjhim nikai"--there is no beginning, no end. We are always in the middle, growing eternally, flowering, blossoming, finding new spaces. You are blessed, Nityananda, to have felt the change from being a disciple to becoming a disciple. Becoming is a higher stage. In language it is not so, in existence it is so. *upan24*

With what love and compassion you fold your hands and do namaste to us. Thank you, thank you, Osho

When I greet you with folded hands it is not my humbleness.

Secondly, I don't greet *you.* I greet something which is within you and *beyond* you.

My greeting is nothing but an effort to remind you that you are not what you think you are, you are not where you think you are. I am greeting you deep inside--not on the circumference where you exist, but at the center where you never go. I am greeting you just as a reminder that you are carrying within you something divine, something that is waiting to be fulfilled. It is a seed, but it is ready to become at any moment a sprout; new green leaves, ready to become a flower. I am greeting you as you should be--I am greeting your future.

Right now you are only your past. You are not even your present; you are just all that has passed by, a collection of memories. I am not greeting that. I am utterly against it.

I want you to look into the new, into the coming, into the future--the moment that has not come but is going to come any moment.

Don't just thank me, because the danger is that by thanking me for my greeting you may feel that the chapter is closed. The work is done: I have greeted you, you have thanked me.

No, you can thank me for my greeting only in one way, and that is by realizing the godliness to which the greeting is addressed. There is no other way to show your gratefulness, your thankfulness to the master. *upan43*

During the discourses I feel more intimacy than ever, and it feels like You are talking now to the individuals who are there in the moment with You.

I have been talking on different levels at different times; it was an absolute necessity.

At first I had to talk indirectly because you might get scared. You have to be persuaded to die and to be reborn, but the new life is unknown to you. The old life is the only life you know of. So at first I was speaking very indirectly....

For three and a half years I remained silent because I was not interested in those people who were only intellectually interested in me, I wanted them to drop out.

Those silent years disconnected me with the intellectually oriented people, because silence can keep people around me only if their heart is beating in the same rhythm as my heart. Hence, the new phase.

Now it is a mystery school. And I can talk without any reservations, without bothering whether you will be hurt, wounded, brainwashed. Now you are my people, and you have opened towards me without holding anything back.

So you are right, it is a mystery school. To find it, I had to work for twenty-five years to find the authentic, the real, the genuine ones.

And it is also true that you are more open. That's why you feel there is a deeper, more individual contact-as if I am talking to each individual directly, not to a crowd. There is no crowd here.

You have to be reminded that if your minds are chattering, there is a crowd; and if you are all silent then there is only one mind, one peace--because there cannot be one hundred silences in this room. There can be one hundred insane minds, but there cannot be one hundred sane beings. Sanity joins you with the others, insanity keeps you away from others. So now I am not talking to a crowd, I am talking to each individual absolutely directly. But it all depends on your openness.

So both your feelings are right; your opening and the mystery school are simply two sides of the same coin. *upan26*

Osho's interaction with sannyasins*

As Osho's discourses are in a private house and only one hundred people are able to attend each evening, he addresses sannyasins in a more intimate way.

*Note: Osho gives new names to some of his attendants: Vivek becomes Nirvano, Devaraj: Amrito, Chetana: Shunyo

In my work, neither the master does anything nor the disciple--but things happen. There is no doing on either side, but things happen. The master goes on creating devices without interfering with the individuals.

For example, I am talking to you. It is possible that you may start at first by just hearing my words, and then hearing my silences--first the visible, and second, feeling the invisible presence.

This is only a device. I am not doing anything to you in particular. I am just available here and if by chance, by coincidence, you open your eyes, you wake up, you see something, you hear something, you feel something and it starts working on you.... I am not doing anything, you are not doing anything, but something starts happening....

The master is there with his immense presence, and the disciple--although he is asleep, he is not unconscious. He has somehow stumbled and found the place where the master is, perhaps from a faraway country.

Already there are three hundred sannyasins here from faraway countries, and we are preventing them because we don't have any space, we don't have any arrangement for them. So every center around the world is trying to prevent people: "Don't go, because right now there is no arrangement for you, and you will not be able to see Osho more than once or twice a week."

But still, three hundred sannyasins have arrived. We are preventing them, the Indian government is preventing, the American government is preventing, other governments are preventing--still, they have come. And soon you will find Bombay full of my sannyasins. You are not seeing them because I have allowed them not to use red clothes, not to use the mala.

For a few years, the sannyas movement has to go underground.

There must be some part of them which is awake, some part of them which is not only awake but is capable of finding the way, and they have reached here. Now, being with me, that small part that has brought them here will become bigger, stronger, nourished, and things will start happening....

My whole approach is of relaxing and allowing the existence to do whatever is right.

Trust the existence.

And existence has never betrayed anyone. *upan42*

Swami Niskriya has been video-recording Osho's meetings during his world tour. With his expertise and latest technology, the quality of the videos is greatly improved. He asks:

I feel contented and thankful, but one question disturbs me: how can I know that this is not the contentment of a donkey?

Niskriya--it is really the work of a donkey, but you are not an ordinary donkey. You are a German donkey!

What do you call a donkey in German--*esel.* You are an *esel*....

So Niskriya, when I say you are a donkey, don't feel bad about it. Sitting in your room, just think of yourself as *esel*, and enjoy it. It is far better than insane human beings, far better than all kinds of sick souls. Have you ever heard of any donkey going mad, or any donkey going to a psychiatrist, or any donkey committing suicide, or any donkey committing a murder, or any donkey committing a rape? Such innocent people...I support them perfectly. So remember, even if the world condemns them, I am here in total support. Relax, however difficult it is.

But if a German decides to relax, he *will* relax. An Indian decides *many* times to relax, but he never relaxes....

You are fortunate, Niskriya, that you are German. If you decide to relax, it can be depended upon, reliable--and it will not disturb your work, I know.

He is a master of his work, he is a great filmmaker in Germany but he decided to close the whole business and just follow me. You might not understand that he has closed a big flourishing business; he was earning immense money, and now he simply takes my pictures and nothing else. This decisiveness is of tremendous value. This decisiveness gives you a spine.

And you must see his work, with what concentration he looks after every minute detail. It takes him four hours every day to set up his camera here, and he must be thinking continually about how to improve--because I go on seeing new improvements...these new umbrellas have appeared!

So many people have been making the films, and they all have been harming my eyes. He is the first man who has thought about my eyes first. That's why these umbrellas...my eyes are not affected at all.

But such minute concern, and a decisiveness to do something to its perfection--the same thing can be turned into any dimension. If it becomes spirituality, it will be the same--the same quality, the same determination, the same devotion.

So if you are feeling relaxed, it is not against action. One has to understand that relaxation is the very source of energy; it can be converted into action. In the night you

go to sleep so that in the morning you are rejuvenated. The night has not been a wastage, the night has helped you to recover the energy that you have used before. Again you are young, again fresh.

In meditation, whatever happens is bound to be expressed in creativity. What you are doing is a creative act, and for your creative act you have renounced everything. For your love you have renounced everything. It will be appreciated by people when they come to know of it. *upan23*

Before and after discourses Osho is greeted with music

Wherever You are, there is a festivity and celebration. What is this wonderful phenomenon?

Narendra, festivity and celebration are our natural states; you have just forgotten them.

When you come to me, you suddenly remember that there is no need to be sad, no need to be miserable, that life wants you to sing and dance, that life is not serious, but playfulness.

The ancient seers used to call it *leela;* that word can only be translated as 'playfulness'.

It is God's playfulness.

You just have to be reminded.

Anybody who knows it...being close to him, you see your face in his mirror. And suddenly there is a remembrance, and your misery disappears--because your misery is false, your sadness is false. Celebration is your truth. It has nothing to do with me; it is just that in my presence you forget for a moment your false mask of misery. Suddenly you-feel-a joy, a cheerfulness, a fragrance arising in you. It is not mine.

I am just a reminder, just a mirror.

Seeing your face, there is celebration.

You cannot see your face without a mirror, that is a difficulty....

Without the mirror you would not have been able to know how you look.

The mirror is certainly a great invention.

The master is also a mirror--not for this body and this face, but for your original face, for your real being, for your inner flame. And the moment you see it, suddenly you feel all darkness, all misery, all sadness gone, and there is celebration.

Wherever the master is, there is Kaaba, there is Kashi, because there is a possibility to experience your authentic blissfulness.

Suddenly a song, a dance--you are no more your old self.

At least for the moment you are a new being.

And if you go on remembering this, then the need of the master is not. Whenever you remember yourself there will be celebration, there will be Kaaba, there will be Kashi. *upan30*

I was very touched by the singing of the Indian swami who sings before discourse. I felt as if he were playing me like a musical instrument. What is it about his music and the music of all those musicians who touch something inside us, that helps us to fly?

Music is born out of deep experiences of meditation; it is a dimension of meditation. By meditating, you may be able to be touched by music, but the reverse is also true: If you are totally absorbed in music, your heart will be touched not only by music but by meditation too.

Music is sound. Meditation is soundlessness.

The highest music is where the sound does not destroy the soundless moments in between. As the musician becomes more and more refined, he can manage to create sound, and between two sounds he can give you an experience of soundlessness.

That soundlessness touches the heart.

In the East, music has always been part of meditation. Temples have been full of music and dance.

Ashok Bharti loves me. His music is just a communication of his love. He pours himself totally into it. The same is happening with the other sannyasin musician who is present today. They are not just technicians, they are not singing because they are paid. They are singing out of love, out of gratitude.

Their singing is just pure innocence. And their words are not just words--they mean it. And because they mean it, they can touch your heart, they can transform your heart. *sermon16*

Ashok Bharti is a poor man, but has a very rich heart; and to have a rich heart is the only real richness in the world. He has the potentiality of becoming a great singer, a great poet, a great composer, but he was not aware of it. He had come just to see me; he's my old sannyasin. And knowing that to me, religion means celebration, he brought his *khanjhari*--just to sing a song to me; what else to bring as an offering? He was very shy in asking, "Can I sing a song in Your presence?"

I said, "This is the most beautiful present anyone could have brought to me. You can sing every day." And I have been watching him for almost one month--the depth, the significance, the meaning of his songs has been deepening. His courage is growing, he is no more hesitant, he is not worried that so many people are watching. He is not a public singer--he's just like everybody else, a bathroom singer.

I have been watching Ashok. The first day there was that fear. Slowly slowly, the fear has disappeared; on the contrary, a fearlessness, a strength.... And he has been creating his own songs, tremendously beautiful--not composed by the mind, but arising out of his love and out of his heart. They have a totally different beauty.

It is true, Ashok, that if you love me you will feel in my presence as if you are disappearing into a vast emptiness, or into a vast fullness. *enligh14*

For a few days Osho is silent; when he returns, he says:

I would not have started speaking. It is because of Darshan, Bhadra and Hansa. I was not seeing people for the simple reason that I find it impossible to say no to anything. And when Hansa recited a small piece of Urdu poetry, which means "I don't have any complaint. As it is, I am happy; I don't have any complaint. But life without you is not life at all.... "

It was impossible to say no.

So I said to them, "Inform my people that I will start speaking today. Rather than saying no to you, I can stop again!" I have my ways--and this time I will not allow Bhadra, Hansa and Darshan to see me!

But this is significant to understand: whether I am speaking or not speaking, whether I am seeing you or not seeing you, if you can be here feeling the invisible presence, that is more than can be expected of human beings. And that is the golden key.

And in what situation you will wake up nobody knows. Everybody is asleep for different reasons and needs different situations to wake up. *sermon08*

Please tell a joke. Jayesh is going mad!

I understand Jayesh. He is saying that he is going mad...because for almost three months he has been away from me.

His has been a strange story.

He was a successful businessman; then he got tired. He heard about me, read about me and came from Canada to be with me in the commune in America with great expectations that "Now I will be sitting and meditating."

And the next day he was arrested with me, and we were behind bars.

He told me, "Osho, this is too much. I came to meditate...But in a way I am fortunate that from the very beginning I am with you. Although it is jail, it does not matter."

And then he was with me all around the world, being deported from this country to that country.

For three months he has been away--working for me. Certainly he must be going mad because he has been trying to find a headquarters for me. He works to the last--everything is complete--and then at the very end American pressure comes in. Because the American spies are continuously surrounding him. The American ambassador is continuously watching every move.

At the last moment, as they are going to sign an agreement that I can have a commune in their country, the phone rings and the American president himself is on the phone. And such blackmail! He threatens that "If you allow Osho to remain in your country more than thirty-six hours then you will have to return all the loans that you have taken in the past"--which means billions of dollars. "And if you cannot return them, then your interest rate will be doubled. Secondly, whatever loan agreements there are for the future"--which are again for billions of dollars--"are cancelled immediately. You can choose, you are free; you can choose Osho or you can choose American loans."

Naturally no country is in a position.... They have to drop the whole idea.

Jayesh has been working, working, working for almost the whole year. It takes a month or two months to negotiate with the politicians and everybody, and when the final decision is about to be taken then immediately American pressure comes in. And it is not pressure, it is simply blackmail; it is threatening them that "We will kill you."

And certainly a country *will* be killed--it cannot pay the loans, and it has all its future programs based on the loans that America is going to give. All those programs...bridges will remain half built, hospitals will remain half built, and there will be such a great unemployment that the whole economy will flop. This is economic imperialism: on the surface politically you are free, but deep inside you are not free, nobody is free.

Naturally he needs a joke after three months, just to give him a laugh. *enligh22*

For more than ten years I have been following you from place to place. I can't believe that I am back in India. Am I brainwashed, addicted, or what?

You are certainly brainwashed.

I use a dry cleaning machine, I am not old-fashioned. And naturally you are addicted. Who will not be?

Addiction is not always bad. If you are addicted to beauty, to poetry, to drama, to sculpture, to painting, nobody tells you to drop the addiction. Addiction has to be dropped only when it makes you unconscious. Alcoholics are told to drop the addiction, but here my teaching is of consciousness--be addicted to it more and more.

And what is wrong in being brainwashed?--wash it every day, keep it clean. Do you like cockroaches? When I brainwash people, I find cockroaches. Cockroaches are very special animals. It has been found scientifically that wherever you find man you find cockroaches, and wherever you find cockroaches you find man. They are always together, they are the oldest companions.

What have you got in your brain? So just washing it is perfectly right. But people have given it a very wrong connotation; those are the wrong people.

Christians are afraid of somebody brainwashing Christians, because then they will not be Christians. Hindus are afraid because then those people will not be Hindus. Mohammedans are afraid, communists are afraid.

Everybody is afraid of brainwashing.

I am in absolute favor of it.

There used to be an old saying: "Cleanliness is next to God." Now there is no God, so there is only cleanliness left.

Cleanliness is God.

And I am not afraid of brainwashing because I am not putting cockroaches in your mind. I am giving you an opportunity to experience a clean mind, and once you know a clean mind you will never allow anybody to throw rubbish and crap into your mind. They are the criminals.

Brainwashing is not a crime--who has made it dirty? Dirtying other people's minds is a crime, but all over the world all the religions, all the political leaders, are using your mind as if it is a toilet. These ugly fellows have condemned brainwashing; otherwise, brainwashing is a perfectly good job.

I am a brainwasher.

And those who come to me should come with the clear conception that they are going to a man who is bound to brainwash, clean their minds of all kinds of cockroaches. Hindu, Mohammedan, Christian--they are all against me for the simple reason that they go on putting in their cockroaches, and I go on washing people's minds.

It is just an up-to-date religious laundry. *upan23*

Avatari Lama is a buddhist lama, who has been seeking truth and meditating for forty years. His grace and silence now attracts many seekers. One of his disciples showed him your picture, and read some passages from your book Antar Yatra to him.

When he saw your picture, the Lama said: "Osho comes from the land where I go every day in my meditation. this time he has come with full glory, (sixteen kalas*)--which happens only in the incarnation of Krishna or Buddha. Now there is no need to come to me for guidance; follow Osho, he is the right master."*

Osho, how can people see so much just in your picture, which we disciples cannot realize even after such a long association?

The lama has been meditating for forty years.

He can see in my picture things which you cannot see....

The lama must be going well in his meditations. If he can see what he has seen in my picture, that validates that he is on the right path, that his meditation is bringing flowers, that he is very close to the home. *enligh15*

Swami Govind Siddharth writes in detail to Osho about a vision he had during his meditation. He sees Gautam Buddha and Osho together. Buddha says:

"I have fulfilled my promise. I was to come as Maitreya after two thousand five hundred years, and I have come....

I am merging my third body with Bhagwan's energy without disturbing his individuality.

"He is like an ocean; many small and big rivers merge with it, but still the ocean remains, unperturbed. Its identity remains as an ocean without any change. "In him, all enlightenments--past, present and future--have become alive and active; a unique event that has not happened before, nor will it happen again. "Osho is total acceptance, total emptiness, total nothingness, and unbounded compassion. He is both purna *and* shunya *incarnated.*

"From my third body, I address him as 'Osho,' but from now onwards he will not be only 'Osho Rajneesh,' he will be `Osho Rajneesh, the Buddha Lord Maitreya'--A Buddha, a true friend to all."

Thus saying, Buddha's third body merged with our beloved, beautiful Osho. Bhagwan's radiance was increasing and filled the whole universe.

I remember the prophecy of Lama Karmapa, who had predicted this event, but had asked me not to talk about the event till it happened.*

Now it has happened and flowers have showered.

So let it be known to all, let it be shouted from the rooftops that Osho Rajneesh, the Buddha Lord Maitreya, is here; Buddha has fulfilled his promise.

Govind Siddharth, it is not a question.

It is a realization, and it is a declaration.

Whatever you have experienced was not a dream....

I love Gautam Buddha as I have not loved any other master, but my love is not blind. I have criticized him as severely as possible. I have praised him when I have found him right--right for *today,* right for tomorrow, right for the new humanity to come. And I have criticized him severely whenever I have found that he is twenty-five centuries old, still carrying conditionings, rotten ideas which are of no use for the new man, but will be a great hindrance.

Govind Siddharth must have been puzzled seeing what he has seen, because I would appear to be the last man that Gautam Buddha would choose to be a vehicle.

But this is the beauty of Gautam Buddha: he understands that the message has to be for the present and for the future, that he needs an absolutely fresh being--unattached to any old tradition, his tradition included--a man absolutely untraditional, unorthodox. A man of today, as fresh as today's rose--even if the man goes many times against the teachings of the old Buddha.

I was not going to declare it for the simple reason that then it would become difficult for me to criticize the old man. So I was keeping completely aloof, so that my freedom and my independence are not in any way curtailed.

I have my own message.

If Gautam Buddha finds that my message has the essentials of his message too, then it is his choice. It is not a burden on me. I will go on criticizing him whenever I find anything that is not right for human growth in the future.

But Govind Siddharth's difficulty was that he could not keep it a secret. One of the most difficult things in the world is to keep a secret--and such a secret!

But I will remain exactly the same as I am, no compromise. Gautam Buddha and all the masters of the past can choose me as their vehicles, but I will not allow any pollution. My message will remain *my* message.

Yes, they can...and Govind Siddharth says it rightly: The river can fall into the ocean; thousands of rivers can fall into the ocean--they don't make the ocean sweet. They themselves become salty.

Gautam Buddha has chosen me as his vehicle because it was difficult now to keep hanging around in his third body anymore. Twenty-five centuries have passed; in fact a few more years have passed. He had to choose, but he has chosen a person who has his own message. It will surely be beautiful if it coincides with his essentials, but if it does not coincide, then I am going to be as hard on him as I have been before. It will not make any difference.

I am not going to be *his* voice, I am going to remain *my* voice.

But what Govind Siddharth has seen is a tremendous experience, a great realization.

There are two more persons present here--if they gather courage, then their questions will be coming. If they cannot gather courage, then they will always remain burdened with a secret. It is better to bring it in the open and be free of it--and anyway it is in the open, Govind Siddharth has done almost 99.9 percent of the work. Nothing is left for you.

Anybody who has been close to me has felt it many times, that I bring Gautam Buddha, his life, his stories, more than those of anybody else to illustrate some of my ideas. Gautam Buddha comes very close to me. The difference is not of twenty-five centuries--maybe only twenty-five centimeters--but the difference is there.

I am not a person who compromises.

I will not be compromising with Gautam Buddha either, but whatever is ultimate truth is nobody's possession, neither Gautam Buddha's nor mine. Only the non-essentials are different; the essential is always the same. And my effort is to cut all non-essentials and give you only the pure, essential message. Because only the essential religion is going to survive in the future. The non-essential rituals are all going to be dead.

With this century ending, there will be a religiousness in the world but no religions.

Perhaps he has chosen a right man.

And he has also chosen a right man in Govind Siddharth to declare the fact. I was not going to declare it, because declaration from my side brings a certain compromise, as if I have become a vehicle of somebody else's message.

I am nobody's vehicle. In fact, my message and Gautam Buddha's message are almost parallel--so parallel, so similar that it can be said that he was my vehicle or it can be said that I am his vehicle. But it is not going to change my approach in any way. Now I will be even harder on Gautam Buddha, so that only the most essential and the purest part of him reaches to humanity in the future. *upan35*

*Note: see Part VI, and *Sannyas* Magazine, June-July 1972, where Lama Karmarpa, head of the Tibetan Kargyupta linneage, states that Osho is a world teacher

A vision is an objective phenomenon, it is not projected by your mind. You are seeing something, you are not projecting. In a certain clarity, your mind is capable of seeing things....

The dream always happens when you are asleep.

The vision always happens when you are not asleep.

This is the first distinction: you are fully awake. And the vision always appears to be coming from outside, reaching to you. And sooner or later, you will find its validity, its reality. *enligh06*

A few months ago in Bombay, Govind Siddharth had a vision that Gautam Buddha's soul has been searching for a body. And he saw in his vision that my body has become a vehicle for Gautam Buddha.

He was right. But this is the misfortune of man: that you can go wrong even though you had touched upon a point of rightness. Because I declared him to be enlightened, he has disappeared. Since then I have not seen him. Perhaps he thinks, "Now, what is the use? I was searching for enlightenment and I have found it."

Enlightenment is only the beginning, not the end. He came very close and has gone very far away. *nomind01*

Is it all right with you to have a disciple who has so little authenticity and who hardly knows what love is?

The question is such...it is as if you are sick and you go to a physician and ask him, "Is it all right for you to accept a sick man as a patient, or do you accept only the healthy people?"

My whole business is to accept all kinds of people--hypocrites with all kinds of masks...insincere...obedient against their own intelligence. But these are the people who need me, and these are the people I need too.

Bring all your sicknesses.

Don't be worried, I have even initiated a few dead people in the hope that resurrection is possible! *enligh16*

Persecution continues

The Indian government has informed all the embassies that no sannyasins should be given entry into India, so sannyasins are going there without the mala, without orange clothes, but somehow they are caught. Now letters have started reaching me: "What is the matter? Those people immediately start asking questions about you. They say there is something in sannyasins that makes them different--they look more stable, more centered; more integrated, more together; more graceful, unafraid of the world." *upan13*

I have received cuttings from Laxmi. The home minister was asked in the Indian parliament, "Have you prevented Osho's followers from entering into India? If he comes to live here will his followers be refused entry as tourists?" He denied it.

The question was asked twice by two different persons. Again he denied it. He said, "No, there is no condition like that. Everybody can come and visit him."

And the next day somebody from the opposition party raised a question--he is the leader of the party and knows me because he is from Poona. He asked, "Is there any income tax that Osho has not paid? or any kind of taxation that he has avoided?"

And the finance minister said, "No, because he has no income. How can he have any income tax? And he has not avoided any taxation."

To the parliament they are saying this, because if they say anything else then they will have to prove it. And to the other governments they are falling in line, in tune with every politician. *mystic05*

I am receiving letters from sannyasins that they are being refused at Indian embassies. In Athens they refused. Because the sannyasin had read the statement of the minister, she went to the embassy in red clothes. They immediately rejected her application and said, "No sannyasin can go to India."

Just two days ago, one sannyasin came from Australia and he said, "Two other sannyasins--who were not wearing red, who were not wearing the mala--were rejected. They asked, `Why are we being rejected?' and the ambassador insisted, `You are sannyasins.' They said, `We are *not* sannyasins; we don't know who Osho is,' but the ambassador said, `I know the very vibe of sannyasins.'

They have taken a written statement from the man, because I have informed my sannyasins all over the world: Whichever embassy refuses you, take a written statement that they are refusing you and that the cause is that you are sannyasins. Then we can sue them in those countries, and we can sue this government in this country--"Your ministers in the parliament are lying and deceiving the whole country. You say one thing in the parliament and you order your embassies to do just the opposite."

These politicians cannot accept me.

They have neither any understanding of human nature, nor do they have any understanding of human consciousness. They have no understanding of human evolution, nor do they desire that man should evolve. Man should remain retarded so that they can remain leaders. It is easy to be a leader in a retarded crowd. When people are intelligent, things become different. *upan38*

A few sannyasins have just come from Nepal, and they were not thinking that there would be any problem because on the border--they came by road--there are no computers. All the computers of the Indian government in all the embassies all over the world and in all the international airports in India simply say, "This man is a disciple of Osho and should not be allowed in the country." But they were amazed to see that even on the road--no airport, just passing the boundary--the police have a thick book of all the names of sannyasins they may have been able to collect.

And in the ministry, the most egoist and the person most interested in power, Arun Nehru, has issued all these documents, names, to the computers. And if computers are not available, then they are put into a thick book. He made the statement in the parliament--asked by a member of the parliament, "Is it true that Osho's sannyasins will not be allowed in India?" he said, "It is absolutely wrong. Everybody is welcome."

These politicians can lie without any shame. *mess118*

The Indian parliament has urged Indian journalists and news media people not to give any space to my ideas. The American government has been pressuring the Indian government so that no news media people from the West should be allowed to take my interview. *sermon26*

One of my sannyasins works in the Indian television. She wanted to bring a small piece from my talks every day to the television. The director said, "We can accept the material, but we cannot mention Osho's name."

She said, "But this is absolutely illegal, and it is stealing."

But the director said, "You should not mention his name at all "--because that's what the Indian politicians want, and that's what the politicians of the whole world want.

The Attorney General of America (Ed Meese) has emphatically declared in a press conference, "Our whole effort will be to silence Osho's voice completely."

One reporter asked, "What does it mean? Do you want to assassinate him?"

And the Attorney General laughed. He said, "No, we will find some roundabout ways so he is not heard any more."

The American government is pressurizing the Indian government so that no foreign news media will be allowed to reach me. And I am receiving letters from Germany, from

America, from Greece, from England, from Australia, "What is the matter? Why is the Indian government absolutely stubborn that they don't want any news media, newspapers, radio, or television people to come?"....

This is the way, in their eyes, to silence me. They are wrong. I have my own ways: I have my own people who are enough...just person to person. If a man like Gautam Buddha, without any television, without any newspapers, without any radio, could convert the whole of Asia, what is the problem? I am not dependent on their news media.

But the fear of the politicians is...the whole media attention should be focused on them--and why are people asking to go to me? Why don't they ask to come to Delhi? That hurts them very badly. *pilgr01*

The attorney general of America has declared a few days ago in a press conference...He was asked why Osho had not been jailed. He said three things which are very significant to remember.

The first thing he said: "Our priority was to destroy the commune." But why should their priority be to destroy the commune? The commune was in a desert; the nearest American town was twenty miles away. We were almost an independent country. Nobody was going to visit the American towns. We were so blissful with our meditations, with our work, with our dances, with our singing, with transforming the desert into an oasis--and we had succeeded....

The attorney general has unconsciously spoken the truth: "Our basic priority was to destroy the commune."

Secondly, he said, "Osho has not committed any crime, and we had no proof, no evidence for anything against him, so how could we jail him?"

And thirdly, "Even if we could jail him, we would not have done it because we never wanted him to become a martyr. Jailing him would have created a tremendous wave of sympathy around the world."

They had seen it. For just twelve days they had kept me in jail and they had seen that all over the world, America included, there was such tremendous sympathy that they simply wanted me to get out of America.

But his statement makes many things look very weird. He admits that he is the highest law authority in America; he admits I had not committed any crime--they had no proof, no evidence--yet I was fined four hundred thousand dollars. For what have I been fined? I am thinking to sue the attorney general of America, because if he is right, then that money should be returned.

But they had to fine me, just to show the world that they had not kept me in jail for twelve days without any reason. They were not ready to go to trial, so before the start of

the trial the attorney general called my attorneys: "Why don't we negotiate rather than going into trial?"

They had a list of one hundred and thirty-six crimes that I had committed, and he was saying that I had not committed a single crime--can you think of bigger criminals in the world?

They invented one hundred and thirty-six crimes, and they said to my attorneys, "If you want to save Osho's life, it is better that you accept any two crimes and then there will be no trial. For those two crimes, we will fine you a small fine and you can take Osho out of America *immediately*--within fifteen minutes. We don't want him in America more than fifteen minutes."

Now I can understand why they did not want me to be there more than fifteen minutes--because all those crimes were bogus; I could have gone to a higher court, because this was blackmail....

And now the attorney general is saying that I have not committed any crime and they don't have any proof.

And they said that I had to be out of America within fifteen minutes. They did not give me even one day to remain in America, because even in one day things could be different--I could go to a higher court. So directly from the jail to the airport, just exactly within fifteen minutes, I was out of America.

These are the politicians. How can they accept me?

Their fear that humanity might become a celebration is very valid, because it is out of human misery that they are in power. If you are not miserable, their power is gone. *upan38*

Now the American government is pressuring the Indian government that I should not be allowed to make a commune here. The government has started doing harm--I am receiving summons from different parts of the country, which are politically motivated. The only reason for all those summons is that somebody's religious feelings are hurt. So I have to be present in the court--in the south, in Bengal, in Kashmir--just to harass me, from one part to another part of the country, and from one court to another court. I will win *all* those cases. I have won all the cases of the same nature in the past, because whatever I have said is a truth. And if it hurts you, *leave* that religion because I am not making up that fact, that fact is in your scriptures.

And in fact, those facts are against the constitution of India. Rama pouring melted lead into a *sudra's* ears because he has heard the *Vedas;* hiding behind a bush where he has heard brahmins chanting the *Vedas,* and that is such a sin that both his ears are destroyed. Now, this is...if I mention it, it hurts the Hindu mind. Then don't be a Hindu! It is strange, because it is in *your* scriptures; I am not creating it. And it is against the constitution;

Rama is committing a crime. If I say that a man who can commit such an inhuman act cannot be a divine person, I am simply stating a fact. If it hurts you, it is your problem.

And I have been winning many cases. Just the other day I have won one case in Patna; a few days before, another case in Bengal. But they can harass me.

Now the parliament has sent...I have said that the politicians are retarded, that their mental age is not more than fourteen years; this insults the parliament. It does not insult the parliament, it simply praises the parliament: what a great parliament--we have given our leadership to innocent children, all saints, because these retarded people cannot commit anything criminal.

They have sent three notices to me. I have answered, and I hope they ask me to come to the parliament because I want to show them that this is simply a fact. You can inquire of the psychologists: the average age of *all* human beings is fourteen. You will have to prove that your members of parliament are not average; the burden is on you to prove it. I am a trained psychologist. I was a professor of psychology for nine years; I have the right to test all your members and prove that they are not above fourteen. If I am proved wrong I am ready for any kind of punishment; but if I am proved right then this whole parliament should be behind bars.

But they will not call me. They know--they cannot face me. I know all of them. They don't have any intelligence or any courage.

But they can do things in an indirect way. So a gang of fanatic, chauvinistic people in Bombay is provoked by the politicians from Delhi: "Make the threat, burn the house. Throw stones." This they can do, but this will simply prove what I was saying--that they are mentally retarded. If they are not, then they should simply invite me.

I am not insulting anybody. If you are sick, if you have a headache and the doctor says that you have a headache, does it mean that you have been insulted? Are you going to court because your feelings are very much hurt by this doctor, his saying that you have a headache?

I am simply stating a fact, that fourteen is the average age of all human beings. And I don't think your parliament has superhuman beings. You will have to prove it. Forty years of Indian independence proves what I am saying, it does not disprove what I am saying.

They can burn the house, but that will simply prove that I was right: they behave like stupid idiots. *upan17*

Even here, just today a threat has come that if I am not going to leave this place the house will be burned. Just as I was coming to you I told Neelam to tell Suraj Prakash,*from me, that if there is any problem I can move to a hotel--because I would not like his family to be in trouble unnecessarily. *upan16*

Note:*Osho's host

I was in Bombay. One leader, a president of some powerful political group, wrote a letter to the chief minister and sent a copy to me. The letter was to tell the chief minister that my presence in Bombay would pollute the atmosphere.

I said, "My God, can anyone pollute Bombay? The worst city in the whole world.... " For four months I was there; I never went out even one time. I never even looked out of my window. I remained in a completely closed room--still, you can smell...as if you are sitting in a toilet! This is Bombay.

I started thinking of how to pollute it more but I am sorry to confess, I could not find any way. It is too far gone.

And then pressure was brought on one of my sannyasins in whose home I was a guest for four months: if I'm not removed from his house, he, his family and his house, with me, will be burned.

One sometimes wonders whether to cry or to laugh.

Somebody was continuously phoning every day--"When are you coming to Poona? I am a police officer and I am inquiring about it to give you protection." We inquired of the Bombay police, we inquired of the Poona police. They said, "We have not been phoning you. Somebody is pretending to be a police officer."

I was going to come last Sunday, but my host became so much concerned that he asked for protection from the police. On Saturday night, the police informed him, "We can give you protection up to Thana. Beyond that you will have to ask another district, up to Chinchwad; from Chinchwad you will have to ask the Chinchwad police for protection up to Poona."

I told him, "You don't be worried. Rather than asking for protection from these people...I know their protection."

He said, "What do you mean?"

I said, "When I was arrested in America, I was handcuffed, a heavy chain around my waist, chains on my feet....

To avoid the police protection--because I have seen the police protection--rather than moving from Bombay on Sunday, I moved on Saturday night. My host was not convinced, but the next morning, he *was* convinced because his house was surrounded by fifteen policemen with guns.

He had come with me. His family informed him that "Police are surrounding the house. We are almost under arrest, and we are telling them that Osho left last night." And they

told the police, "Your protection was asked--but then he was leaving at twelve o'clock today. Why have you arrived in the morning, with guns? And we had asked only for six police officers, without uniforms--why a whole regiment?"

They remained there the whole day thinking that I would leave at twelve. Finally, they thought that perhaps I was not in the house. Then the chief said to the son of my sannyasin, "Osho bluffed us."

Strange--we had asked for protection. If we don't want it, you cannot impose it upon us--"We will protect you whether you want it or not." Where does the question of bluffing arise?

I reached here at four o'clock in the night, and within three hours the police were here. I was asleep. As I opened my eyes, I saw two policemen in my bedroom. *mess105*

On 4 January 1987, Osho arrives in the Poona ashram.